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Celebration of the 600th Anniversary of the Kulikovo Battle

On September 8, 1380, the Russian army, led by Grand Duke Dimitriy Ioannovich of Moscow, with the prayerful assistance of the Russian Orthodox Church, and counselled and inspired to victory by St. Sergiy of Radonezh, struck a crippling blow on the Mongol-Tatar hordes. The great victory on Kulikovo plain commenced the liberation of the Russian land from the centuries-old oppression of foreign enslavers and promoted the national self-awareness of the Russian people and helped to consolidate them round Moscow. The Russian Orthodox Church together with all the people of our country celebrated solemnly the anniversary of this auspicious event in 1980.

The ecclesiastical celebrations on the occasion of the 600th anniversary of the victory on Kulikovo plain began on September 14 with the Divine Liturgy concelebrated by Metropolitan Yuvenaliy of Krutitsy and Kolomna in the Church of the Epiphany in Kolomna with Bishops German of Tula and Belev and Iov of Zaisk. At the Liturgy the Ektene for the Dead was said for all the Russian warriors who had given their lives for the Faith and the Motherland; the Orthodox Grand Duke Dimitriy and Schemamonks Aleksandr (Peresvet) and Andrei (Oslyabya) were commemorated apart. Vladyka Yuvenaliy delivered a sermon on the historic significance of the battle. It was followed by the panikhida for the fallen warriors.

The celebrations continued in the Tula areas. On September 17, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department; Bishop Viktorin of Vilna and Lithuania, and clerics from many dioceses arrived.

The visiting hierarchs and Bishop German of Tula and Belev offered up a prayer for the fallen warriors in the Cathedral Church of All Saints. Then they proceeded to the historic battlefield. In the village of Monastyrshchina, at the burial place of the Russian warriors who fell on the battlefield, the Church of the Nativity of the Blessed Virgin stands. A wreath on behalf of the Russian Orthodox Church was laid and the Lity for the Dead was held. A wreath was also laid at the obelisk on Kulikovo plain, where Metropolitan Filaret conducted a panikhida.

After inspecting the Church of St. Sergiy of Radonezh, which was built in commemoration of the Russian people's victory over the Mamai hordes, the ecclesiastical delegation left the Kulikovo plain. In the Church of the Apostle St. John the Divine, which is situated nearby, in the village of Kurkino, Metropolitan Aleksey delivered a sermon on the festal event and then conducted a panikhida. Then the delegation went to the town of Bogoroditsk. There, in the Church of the Dormition, Metropolitan Yuvenaliy officiated at All-Night Vigil during which he sermonized on the historic battle, then he conducted a panikhida assisted by the local clergy.

On September 18, in the Cathedral Church of All Saints in Tula, Metropolitan Filaret celebrated Divine Liturgy and preached a sermon. Then a panikhida was held.

At the reception given by Bishop German, Metropolitan Aleksiy presented him with His Holiness Patriarch Pimen's award—the Order of St. Sergiy of Radonezh, 2nd Class, for his diligent service of the Church and in connection with the 600th anniversary of the Kulikovo Battle; as well as with the jubilee medal.

On September 21, the Feast of the Nativity of the Blessed Virgin, His Holiness the Patriarch concelebrated Divine Liturgy in the Dormition Cathedral of the Trinity-St. Sergiy Lavra with Metropolitan Filaret of Kiev and Galich, Metropolitan Aleksiy, Metropolitan Antony of Leningrad and Novgorod; Metropolitan Yuvenaliy, Archbishop Kirill of Vyborg, Bishop Anatoliy of Ufa and Sterlitamak, Bishop Iov; Archimandrite Ieronim, the father superior of the Lavra, Archimandrite Naum, representative of the Bulgarian Patriarch in Moscow, and the brethren of the Lavra. At the service were Cardinal Franz König, Archbishop of Vienna; H. E. Gerald Hinteregger, Ambassador of Austria to the USSR, and the members of the Roman Catholic organization "Pro Oriente".

On the eve, His Holiness the Patriarch officiated at All-Night Vigil in the Trinity Cathedral with Bishop Iov.

After the Liturgy, the father superior of the Lavra read the Message of His Holiness Patriarch Pimen and the Holy Synod for the 600th Anniversary of the Victory at Kulikovo. His Holiness Patriarch Pimen led the panikhida for the Russian warriors who had given their lives for their Motherland on Kulikovo plain.

Then a solemn meeting took place in the Moscow Theological Academy. The opening speech was made by Metropolitan Aleksiy. A. I. Chizhov, lecturer at the Leningrad Theological Academy, and Archbishop Pitirim, professor at the Moscow Theological Academy, read papers on the Kulikovo Battle and on its historic significance. His Holiness also said a word about the festal event.

His Holiness Patriarch Pimen awarded the Trinity-St. Sergiy Lavra the Order of St. Sergiy of Radonezh, 1st Class, for its patriotic service of the Holy Church and the Motherland, both today and in the past, and on the occasion of the 600th Anniversary of the Kulikovo Battle. The award was received from His Holiness's hands by Archimandrite Ieronim, father superior of the Lavra.

At the academy, His Holiness Patriarch Pimen, the hierarchs and the guests of honour viewed the exhibition devoted to the 600th anniversary of the victory on Kulikovo plain.

His Holiness Patriarch Pimen gave a reception in his Lavra chambers. V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was among the guests of honour at the meeting and the reception. At the reception His Holiness delivered an address.

On that day, the Message of His Holiness the Patriarch and the Holy Synod for the 600th Anniversary of the Victory at Kulikovo was read in all the churches of the Russian Orthodox Church, and a panikhida was conducted for the Russian warriors who had given their lives for the freedom of our Motherland.

THE XXII OLYMPIC GAMES

The 22nd Olympic Games were held in Moscow from July 19 to August 3, 1980. The Chapel of the Vladimir Icon of the Mother of God at the Cultural Centre of the Olympic Village was consecrated on July 2 by Archpriest Dimitriy Netsvetaev of the Vladimir Diocese. Present at the ceremony were representatives of the Roman Catholic dioceses in Lithuania and Latvia and of the Council of the Evangelical Lutheran Churches in Latvia and Estonia as well as of the All-Union Council of Evangelical Christians-Baptists, who served in this chapel during the Olympic Games. Also in attendance were representatives of the Olympics-80 Organizing Committee, numerous Soviet and foreign correspondents, sportsmen and guests of the Olympiad.

Archpriest Boris Udovenko of the Kiev Diocese, and Archpriest Mikhail Stark of the Yaroslavl Diocese, served together with Archpriest Dimitriy Netsvetaev in the chapel on feast days and Sundays.

During the Olympic Games, divine services at the chapel were attended by members of the IOC, leaders and members of the national Olympic and sports committees of a number of countries, members of foreign sports delegations, Olympic guests, Soviet and foreign correspondents.

On July 21, an ecumenical service was held at the chapel with the participation of Preacher V. A. Mitskevich, of the AUCECB; the Rev. Friedrich Pechtl, chaplain of the Austrian Olympic Team; Monsignor de Pamphilis Edmodo, chaplain of the Italian Olympic Team; Father Pavel Kuchikinskis of the Roman Catholic Church (Vilnius); the Rev. Kuno Augustovich Paula of the Evangelical Lutheran Church in Estonia; and Archpriest Dimitriy Netsvetaev.

On July 29, His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Archbishop Pitirim of Volokolamsk,

Head of the Publishing Department, sited the Olympic Stadium.

On August 1, His Holiness Patriarch Pimen, Metropolitan Aleksiy, Metropolitan Yuvenaliy and Archbishop Pitirim visited the Olympic Village. They were accompanied by V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

On July 21, the Feast of the Appearance of the Kazan Icon of the Mother of God, Prof. N. Nissiotis of the Theological Department of the Athens University, a member of the International Olympic Committee (IOC), attended the Divine Liturgy in the Patriarchal Cathedral of the Epiphany. After the service there was a festal repast in His Holiness Patriarch Pimen's chambers. Present were all officiating hierarchs and Prof. N. Nissiotis.

On July 25, His Holiness Patriarch Pimen received the Greek Olympic Team, headed by Prof. N. Nissiotis, member of the IOC. On the same day, His Holiness the Patriarch received the Cypriot Olympic Team who were accompanied by H. E. A. Angilidis, Ambassador of Cyprus to the USSR. Present at both audiences was Metropolitan Yuvenaliy.

On July 28, His Holiness Patriarch Pimen received the Rev. Friedrich Pechtl, chaplain of the Austrian Olympic Team. Metropolitan Yuvenaliy was also present.

On July 25, Metropolitan Yuvenaliy received at the Department of External Church Relations the Rev. Friedrich Pechtl, chaplain of the Austrian Olympic Team, and Dr. Julius Hanak of the Evangelical Church in Austria, the pastor of the same team, who were accompanied by Dr. Johann J. Marz, Counsellor of the Embassy of Austria in Moscow.

On July 28, Metropolitan Yuvenaliy received Prof. N. Nissiotis, member of the IOC, at the DECR.

On August 4, His Holiness Patriarch Pimen, Metropolitan Aleksiy, Metropolitan Yuvenaliy and Archbishop Pitirim attended the closing ceremony of the 22nd Olympic Games.

During the 22nd Olympic Games the Holy Trinity-St. Sergiy Lavra and the Moscow theological schools received many guests, including members of the IOC, members of national Olympic committees, participants in and guests of the Olympiad.

The 22nd Olympic Games were also held in Kiev, Leningrad, Minsk and Tallinn. Participants in the Olympiad and guests visited churches, attended divine services and learned about the religious life of these cities.

On July 26, in Leningrad, Metropolitan Antony of Leningrad and Novgorod received Baron E. A. Faltz-Feine, member of the IOC Executive Committee. In the evening, Baron E. A. Faltz-Feine attended All-Night Vigil at the Holy Trinity Cathedral, and in the morning, Divine Liturgy at the Cathedral of St. Nicholas and the Epiphany.

On July 2, 1980, the consecration of the Ecumenical Centre in the Olympic Village, which was built to meet the spiritual needs of the participants in the Olympics-80, took place in Tallinn—the city of the Regatta. Representatives of five Christian confessions in Estonia took part in the ceremony.

The first prayer of consecration was read by the representative of the Evangelical Lutheran Church, Probst Kaide Edwardovich Ryatsepp; the second by

Father Mikhail Donatovich Krupman of the Roman Catholic Church, who read the prayer in Latin and then asperged the chapel.

Afterwards, the representative of the Russian Orthodox Church, Hegumen Nikandr Melter of the St. Aleksandr Nevsky Cathedral Church, read the prayer, "O Lord God, Who by Thy word alone didst bring into existence creation...", asperged the chapel and intoned in Estonian: "The blessing of the Lord be upon you".

The representative of the Methodist Church in the ESSR, Superintendent Olav Juhannesovich Pyarnamets, and the representative of the Christians-Baptists, the Rev. Juri Juhannovich Pussag, also read consecration prayers.

In conclusion, each representative blessed those present or read an appropriate prayer. The representatives of Churches and religious associations stressed in their brief addresses that sports were of great benefit to the cause of strengthening blessed peace on earth and wished all the participants in the Olympic Games much success.

At the order of Mosfilm, the consecration of the chapel of the Olympic Village in Tallinn was filmed by Tallinfilm. The ceremony was covered also by representatives of TASS, Eurovision, and Estonian radio and television.

CHRONICLE

From June 17 to July 2, 1980, a delegation of the Soviet Peace Committee which included Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, was on a visit to the USA. The delegation visited Washington, Philadelphia, New York, Boston, Detroit, Chicago, San Francisco, where it had meetings with leaders and members of the Peace Council of the United States of America and representatives of official circles and the public. In these cities, Archbishop Pitirim also met representatives of religious circles. He visited the St. Nicholas Cathedral of the Moscow Patriarchate in New York as well as Russian Orthodox parishes in Philadelphia, Detroit and San Francisco. In the St. Nicholas Cathedral, Archbishop Pitirim held a moleben and presented Bishop Mark of Ladoga with the Order of St. Sergiy of Radonezh which had been awarded to him by His Holiness Patriarch Pimen on the occasion of his 70th birthday. In Washington, San Francisco and Boston, Archbishop Pitirim visited parishes of the Autocephalous Orthodox Church in America and had

meetings with the hierarchy and clergy. In the Holy Trinity Cathedral in Boston, he concelebrated Divine Liturgy with Bishop German of Wilkes-Barre.

On August 12, 1980, a meeting of representatives of the Soviet public devoted to the 10th anniversary of the signing on August 12, 1970, of the Treaty Between the Union of Soviet Socialist Republics and the Federative Republic of Germany took place at the initiative of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries and the USSR-FRG Friendship Society at the House of Friendship with Foreign Countries, Moscow. L. M. Zamyatin, Chairman of the USSR-FRG Friendship Society, delivered a report.

Among members of the presidium, which included representatives of the Soviet public and guests from the Federative Republic of Germany, was Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

Services Conducted by His Holiness Patriarch PIMEN

AUGUST

On **August 2 (July 20)**, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow.

On **August 3 (July 21)**, **August 17 (4)**, **August 24 (11)**, **August 31 (18)**, the 10th, 12th, 13th and 14th Sundays after Pentecost, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **August 10 (July 28)**, the 11th Sunday after Pentecost, the Feast of the Smolensk Icon of the Mother of God "Hodegetria", His Holiness Patriarch Pimen concelebrated Divine Liturgy and, on the eve, conducted All-Night Vigil together with Metropolitan Yuvenaliy of Krutitsy and Kolomna in the

Dormition Church at the Novodevichy Convent in Moscow where there is much revered Smolensk Icon of Mother of God.

On the eve of **August 14 (1)**, the Feast of the Procession of the Holy Tree of the Lord's Life-Giving Cross, Patriarch Pimen officiated at the bearing forth of the cross in the Patriarchal Cathedral.

On **August 19 (6)**, the Feast of the Transfiguration of Our Lord, His Holiness celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On **August 26 (13)**, the Feast of St. Tikhon the Bishop of Voronezh and Miracle Worker of Zadonsk, Patriarch Pimen attended the panikhida at the tomb of His Holiness Patriarch Tikhon († April 7, 1925) in the Small Cathedral of the Don Icon of the Mother of God at the Donskoi Monastery in Moscow.

The Feast of the Smolensk Icon of the Mother of God "Hodegetria" at the Novodevichy Convent in Moscow

On August 10 (July 28), the Holy Church celebrates the Feast of the old Russian Smolensk Icon of the Mother of God, which is called "Hodegetria".

In the Church of the Dormition at the Novodevichy Convent of the Most Pure Theotokos "Hodegetria" in Moscow there is a revered copy of the old miraculous Smolensk Icon of the Mother of God "Hodegetria".

On August 10, 1980, Divine Liturgy was celebrated by His Holiness Patriarch Pimen, assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna and the clerics of the church. On the eve, His Holiness the Patriarch officiated at All-Night Vigil also with Metropolitan Yuvenaliy.

After the Divine Liturgy and the festal moleben, Metropolitan Yuvenaliy greeted His Holiness the Patriarch. His

Eminence Yuvenaliy said among other things: "Permit me to congratulate filially Your Holiness on behalf of all who are gathered here today and who have had the happiness of joining you in your prayers on this feast day and also on your 70th birthday, which was marked a short time ago. We ask Your Holiness to pray for us all, and to convey to you our filial gratitude for your primatial visit to this holy place."

"Pray, accept, Your Holiness, the holy icon of the Saviour of the World in prayerful remembrance of this unforgettable occasion, and we beg you to remember us all in your fervent prayers pleasing unto God before this icon."

In his reply, His Holiness the Patriarch thanked Metropolitan Yuvenaliy and reminded the worshippers that *the steps of a good men are ordered by the*

Lord, and the words of David the Holy Prophet and Psalmist, who prayed: *Cause me to know the way wherein I should walk* (Ps. 143. 8). And, as if in answer to this prayer of David, the Lord said: *I am the way, the truth, and the life* (Jn. 14. 6).

"Every one of us, dear brothers and sisters, has one or another path, and even more than one path. One path is the path of our earthly life—our life-path. The other is the path of our spiritual perfection.

"The Holy Church calls the icon of the Blessed Virgin Mary which we solemnly revere today, 'Hodegetria', which means 'The Guide'. This signifies that the Holy Church believes that the Bles-

sed Virgin Mary helps us by Her prayers to choose a certain path in life and to follow it.

"The Blessed Virgin Mary suffered much, therefore She is compassionately aware of our efforts on the path of our spiritual development. She always helps us on the path to spiritual perfection aimed at accomplishing spiritual acts.

"I believe that on this feast day, having prayed together before this splendid and wonderful image of Her Who is our Guide, the Mother of God will guide us too and fulfil all our entreaties and lead us along the salvific path. This is what I wish you all, dear brothers and sisters."

V.

His Holiness Patriarch Pimen Visits Odessa

On June 10, 1980, His Holiness Patriarch Pimen arrived in Odessa.

He was welcomed upon arrival (and was seen off on July 14) by Metropolitan Sergiy of Odessa and Kherson, representatives of the clergy and laity of the Odessa Diocese, brethren of the Odessa Monastery of the Dormition, teachers and students of the Odessa Theological Seminary and pilgrims.

On June 11, His Holiness Patriarch Pimen went to the monastery graveyard and said the Lity for the Dead. He then inspected the Monastery of the Dormition, paying special attention to the restoration work in the Church of the Dormition and other improvements being made. His Holiness also inspected the reinforcement work proceeding along the sea coast near the monastery.

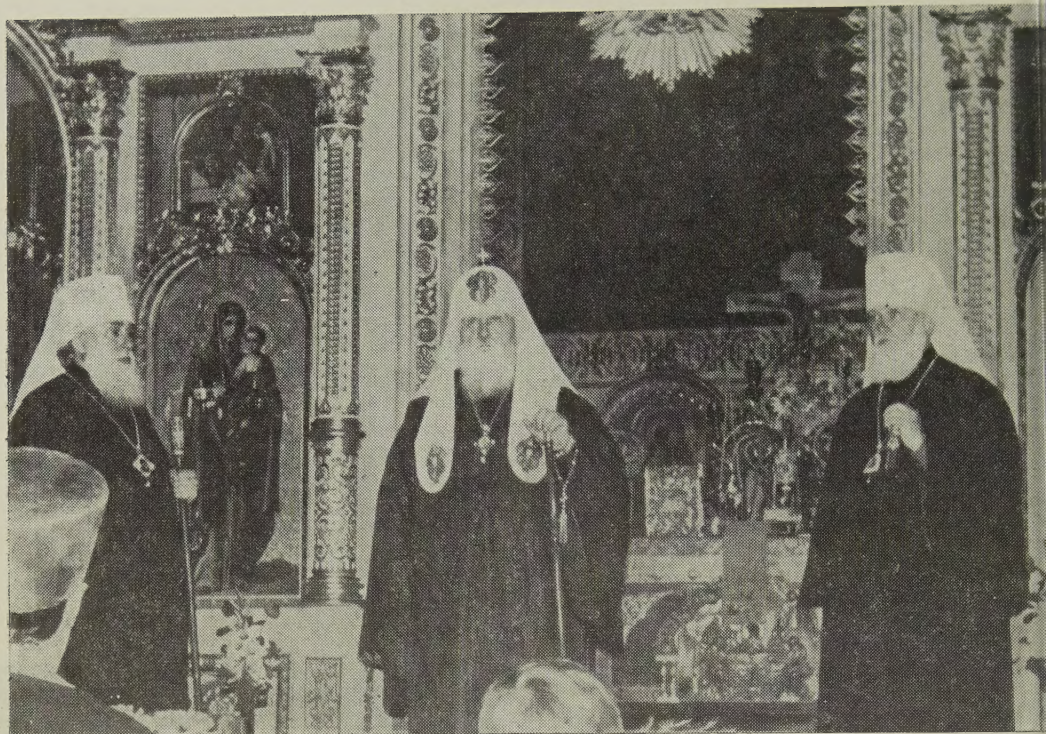
On Saturday, June 14, His Holiness Patriarch Pimen attended All-Night Vigil in the monastery Church of the Dormition. The service was conducted by Metropolitan Sergiy assisted by the brethren.

On June 15, the 3rd Sunday after Pentecost, His Holiness Patriarch Pimen attended the service in the Domestic Chapel of Sts. Sergiy and Nikon of Radonezh at his residence.

In the evening of June 21 His Holiness attended All-Night Vigil led by Metropolitan Sergiy in the Odessa Cathedral Church of the Dormition.



His Holiness Patriarch Pimen reading the Akathistos to the Kasperovskaya Icon of the Mother of God in the Cathedral Church of the Dormition in Odessa on July 4, 1980



His Holiness Patriarch Pimen responding to the greetings of Metropolitan Sergiy of Odessa and Kherson (on the left) in the Dormition Cathedral Church in Odessa on July 12, 1980

On the following day, the 4th Sunday after Pentecost, and also on June 29, the 5th Sunday after Pentecost, His Holiness the Patriarch attended services in the domestic chapel.

Early in the morning of Friday, July 4, His Holiness Patriarch Pimen led the reading of the akathistos before the deeply revered Kasperovskaya Icon of the Mother of God in the cathedral church in the presence of a large congregation. He was assisted by Metropolitan Sergiy and numerous city clerics.

At the end of the akathistos, His Holiness kissed the revered Kasperovskaya Icon of the Mother of God and blessed the congregation with it.

On July 6, the 6th Sunday after Pentecost, the Feast of the Vladimir Icon of the Mother of God, His Holiness Patriarch Pimen attended Divine Liturgy in the domestic chapel, and on the eve officiated at All-Night Vigil.

On July 7, the Feast of the Nativity of St. John the Forerunner and Baptist of Our Lord, His Holiness was present at the service in the domestic chapel.

In the afternoon, His Holiness Patri-

arch Pimen received at his residence the Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, Mufti Ziyautdinkhan ibn Ish Babakhan, who was being treated at the Filatov Institute of Eye Diseases and Tissue Therapy. At the invitation of His Holiness the Patriarch he was accommodated in the guesthouse of the monastery. Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvrenli of Krutitsy and Kolomna, and Metropolitan Sergiy of Odessa and Kherson were present during the visit. The mufti warmly congratulated Patriarch Pimen on his approaching 70th birthday and on being decorated with the Order of Friendship of Nations.

On July 12, the Feast of the miraculous Kasperovskaya Icon of the Mother of God and of the Chief Apostles St. Peter and Paul, His Holiness Patriarch Pimen celebrated Divine Liturgy and led a festal moleben in the cathedral church. On the eve, he officiated at All-Night Vigil in the same church assisted by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the

Ukraine, Metropolitan Sergiy of Odessa and Kherson and the cathedral clergy. After the festal moleben, Metropolitan Sergiy addressed His Holiness Patriarch Pimen with a message of greeting on behalf of the clergy and the congregation.

In his reply, His Holiness thanked them for their warm greeting, the congratulation and the common prayer and in turn congratulated the hierarchs, the clergy and the pious believers on the radiant, joyous and solemn celebrations in honour of the miraculous Kasperovskaya Icon of the Mother of God and of the Chief Apostles Sts. Peter and Paul.

Patriarch Pimen also said: "The hymn expresses well what we feel: O Twelve Apostles, all saints and Mother of God, pray for us that we may be saved!" This is, indeed, the most joyous and the dearest thing because, undoubtedly, the Mother of God is thus praying and this is our joy. That is why we sing: 'Rejoice, Thou Who art our Joy!'

"I do not want to take too much of your time, dear brothers and sisters, but I would like to mention that today a high ranking person said to me in all sincerity: 'We regard you not only as belonging to all Russia, but particularly to Odessa'. This gave me deep pleasure because it meant that the faithful of Odessa were always offering up prayers for me together with their archpastor, just as His Eminence the Vladymir said a short while ago.

"I beg you to continue remembering me in your prayers, especially when you pray before the Kasperovskaya Icon of the Mother of God. I want you to remember that 70 years is a very advanced age and that it is only with the help of God that I can administer God's Church and fulfil the obedience placed upon me. But I trust in the prayers of the Blessed Virgin Mary and also in your common prayer, and I hope that



His Holiness Patriarch Pimen anointing with holy oil the LTA student from Ethiopia during All-Night Vigil on July 11, 1980, in the Cathedral Church of the Dormition in Odessa

the Lord will help me to carry out the obedience placed upon me. May the Lord save you all!"

On July 13, the 17th Sunday after Pentecost, the Synaxis of the Twelve Apostles, and on the eve, His Holiness Patriarch Pimen attended services in the domestic chapel.

On July 14, His Holiness the Patriarch left for Moscow.

I. I. BONDARENKO, referent
at the Odessa Diocesan Administration

Stavropol Diocese

On November 6, 1979, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", Bishop Antony of Stavropol and Baku, assisted by the clerics of the Budennovsk and Mineralnye Vody Church districts, consecrated the new Prayerhouse of St. Nicholas the Miracle Worker in the village of Obilnoe. The former prayerhouse was greatly dilapidated and so the believers, with Bishop Antony's blessing, rebuilt it within a few months, with the permission of the local authority.

On the eve, Bishop Antony officiated at All-Night Vigil in the centre of the prayerhouse.

In the morning of the feast, after the consecration of the altar and the prayerhouse, Divine Liturgy was celebrated. After the festal procession and the singing of "Many Years", Vladyka Antony congratulated the worshippers on the solemn consecration of the prayerhouse and wished them to work fruitfully for the good of the Holy Church and the Motherland.

On November 21, the Synaxis of St. Michael the Archangel and All the Heavenly Host, Vladyka Antony celebrated Divine Liturgy in the Church of St. Michael the Archangel in Grozny. He preached a homily and blessed the worshippers. Before the service, Bishop Antony was warmly welcomed by the clergy and believers of Grozny.

On November 22, the Feast of the Icon of the Mother of God "Swift to Harken", Bishop Antony celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Ordzhonikidzevskaya, Checheno-Ingush ASSR.

On November 25, the 24th Sunday after Pentecost, Bishop Antony celebrated Divine Liturgy and officiated at All-Night Vigil, on the eve, in the Church of St. Michael the Archangel in the town of Ust-Dzhegut. The archpastor was warmly welcomed by the rector, Archpriest Boris Chikildin, the oldest cleric of the diocese. Bishop Antony noted the zealous labour of the rector and the church council in repairing the church and then blessed everyone.

On December 2, Bishop Antony consecrated the new Prayerhouse of St. Nicholas in the town of Izobilnoe. The archpastor awarded the rector, Father Viktor Bezgodkov, with a kamelaukion, and presented V. S. Shipigusev, the churchwarden, with a hierarchal certificate

of merit. The old prayerhouse, after being reconstructed, is now used as the baptistery with the blessing of Bishop Antony.

On December 5, the Feast of the Orthodox Prince St. Mikhail of Tver, Bishop Antony celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in Budennovsk, where, according to tradition, Mikhail was martyred and where there is a relic of the saint. The local believers deeply venerate St. Mikhail.

On December 6, the Feast of the Orthodox Prince St. Aleksandr Nevsky, Bishop Antony celebrated Divine Liturgy and officiated at All-Night Vigil, on the eve, in the Church of St. Aleksandr Nevsky in the village of Sado-Aleksandrovscoe. The archpastor noted the rector, Archpriest Vadim Tsalikov's zealousness and the church council's labours. The church has been reconstructed and adorned with new gilded iconostasis and new icons.

That same day, Bishop Antony visited the village of Aleksandria, where a prayerhouse is being built to replace the old one, it will be dedicated to St. Michael the Archangel.

On December 9, the 26th Sunday after Pentecost, Bishop Antony celebrated Divine Liturgy and officiated at All-Night Vigil, on the eve, in the Dormition Church in Makhachkala.

On December 10, the Feast of the Icon of the Mother of God "The Sign", Vladyka Antony celebrated Divine Liturgy in the magnificent Church of the Icon of the Mother of God "The Sign" in Khasav-Yurt, Dagestan ASSR. He led also a festal procession round the church and officiated at All-Night Vigil on the eve.

On December 19, the Feast of St. Nicholas the Miracle Worker, and on the eve, Bishop Antony officiated at divine services in the Church of St. Nicholas in the town of Georgievsk, where the rector is Father Viktor Shevchenko.

On other feasts and Sundays, Bishop Antony officiated at divine services in the cathedral church. In all the churches Bishop Antony preached sermons and blessed the worshippers.

Tallinn Diocese

On August 23, 1979, Metropolitan Aleksiy of Tallinn and Estonia arrived at the Pukhtitsa Convent for the Dormition.

In the evening of August 25, Saturday



Metropolitan Aleksi of Tallinn and Estonia with the clergy, the local Lutheran pastor and the parishioners after Divine Liturgy at the Trinity Church in the village of Eeriku on August 11, 1979

Metropolitan Aleksi officiated at All-Night Vigil together with Bishop Maksim of Omsk and Tyumen. On August 26, the 11th Sunday after Pentecost, he concelebrated Divine Liturgy with Archbishop Nikodim of Kharkov and Bogodukhov and Bishop Maksim.

On August 27, after Small Vespers, Metropolitan Aleksi, Archbishop Nikodim, Bishop Maksim, Bishop Isidor of Arkhangelsk and Kholmogory, and Bishop Amvrosiy of Ivanovo and Kineshma, assisted by many clerics, sang an akathistos before the deeply revered convent's shrine—the Icon of the Dormition of the Mother of God. Then they officiated at All-Night Vigil. The Lity at All-Night Vigil was held with a procession round the cathedral.

On August 28, the Feast of the Dormition of the Mother of God, Metropolitan Aleksi concelebrated Divine Liturgy, which was followed by a festal moleben, with Archbishop Nikodim, Bishops — Maksim, Isidor and Amvrosiy, assisted by Estonian and Russian clerics. After the festal procession and the singing of "Many Years", Metropolitan Aleksi delivered a sermon on the Mother of God,

Who has not left the world after Her Dormition and always prays ardently for us. She is our Protectress and Intercessoress before Her Son, our Lord Jesus Christ. During the festal repast, "Many Years" was sung for His Holiness Patriarch Pimen, Metropolitan Aleksi, the visiting hierarchs, Hegumenia Varvara (the mother superior) and the nuns.

On August 29, Metropolitan Aleksi, assisted by the same hierarchs, officiated at All-Night Vigil with the Order of the Burial of the Mother of God. The Holy Shroud of the Mother of God was borne round the cathedral in a festal procession, the clerics and worshippers held lighted candles.

On that same day, Metropolitan Aleksi with the visiting hierarchs went to the Church of St. Nicholas in the village of Yamy and then to the Church of St. Elijah in the village of Vasknarva. The hierarchs were warmly welcomed by the parishioners.

On August 30, Metropolitan Aleksi concelebrated Divine Liturgy with Archbishop Nikodim, Bishops Maksim and Amvrosiy in the Dormition Cathedral of the convent.

Patriarchal Parishes in the USA

On October 28, 1979, the 20th Sunday after Pentecost, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, celebrated Divine Liturgy in the Church of St. Demetrius in Jackson, Michigan. The parishioners, headed by the rector, Father Alexy Kepler, warmly welcomed Vladyka Irinei. After the service tea was served by the sisterhood in the church hall where the archpastor met the parishioners.

That same day, Bishop Irinei visited the house of the superintendent dean of the Northern States Church District, Archpriest Photius Donahue in East Lansing, Michigan. They talked about parochial life in the church district.

Bishop Irinei attended the children's Halloween party at St. Andrew Parish, the children gave a fancy-dress performance.

On November 4, the 21st Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of St. Nicholas in Chester, Pennsylvania, assisted by the rector, Father Stephen Kuzmin, and Father John Kassatkin of the Cathedral Church of St. Nicholas in New York.

On the occasion of the national holiday—the October Revolution, November 7, Bishop Irinei attended the festal reception at the USSR Representation to the UN, and on November 8—at the USSR Consulate in New York.

On November 9, Bishop Irinei visited Archpriest Michael Barna, Rector of the Church of St. Michael in Detroit, Michigan. On the next day, Bishop Irinei was invited to the annual reception of the "Orthodox Council". Archpriest Michael Barna of the Patriarchal Parishes in the USA, is its president. The "Orthodox Council" unites all the Orthodox jurisdictions in Detroit. It discusses missionary work and Church practice. The participants warmly welcomed Vladyka Irinei who delivered an address of greeting.

On November 11, the 22nd Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of St. Michael in Detroit, assisted by the rector, Archpriest Michael Barna, Archpriest John Sviridoff of the Autocephalous Orthodox Church in America, Father John Kassatkin and Deacon Timothy Barna. At the Lesser Entrance, Bishop Irinei presented the rector, Archpriest Michael Barna, with a patriarchal award—a second ornamented cross.

That same day, Bishop Irinei went to the annual banquet of the Bulgarian Parish of St. Kliment of Ohrid in Detroit. Bishop Irinei

made a speech. Speeches were made also by the superintendent dean, Archpriest Photius Donahue, Rector of the Church of St. Andrew in East Lansing, Michigan, and Father Michael Saint Andrew, Rector of the Church of St. Elijah, in Battle Creek, Michigan, as well as by many laymen.

On November 18, the 23rd Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of St. Michael in Philadelphia, Pennsylvania, assisted by the rector, Archpriest Vincent Saverino, and Father John Kassatkin.

On November 20, V. Ya. Plechko, Consul General of the USSR in New York, visited the Representation of the Moscow Patriarchate in New York and the Cathedral of St. Nicholas. Bishop Irinei gave a reception in his residence in honour of the guest.

On November 25, the 24th Sunday after Pentecost, and on the eve, Bishop Irinei officiated at divine services in the Church of Sts. Peter and Paul in Scranton, Pennsylvania, assisted by the rector, Archpriest Dimitri Kudrikov, Father Michael Lesko, Rector of the Church of St. Nicholas in Wilkes-Barre, Pennsylvania, and Protodeacon Nikolai Dmitriev of the Cathedral of St. Nicholas in New York.

From November 27, 1979, to January 1, 1980, Bishop Irinei was in Canada.

On January 13, the 31st Sunday after Pentecost, after the Nativity of Christ and before Epiphany, Bishop Irinei celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the Cathedral of St. Nicholas in New York. Vladyka Irinei cordially congratulated the parishioners with the Feast of the Nativity of Christ and wished them God help in their labours.

That same day, Bishop Irinei left for Moscow.

On other feast days, Bishop Irinei officiated at divine services in the Cathedral of St. Nicholas or attended them, taking part in the singing and reading. During the divine services in the cathedral and in other churches, Vladyka Irinei preached and blessed the worshippers. In many parishes Bishop Irinei attended banquets and festal receptions arranged in the church halls on auspicious occasions by the parochial sisterhood. He held talks with clerics and laymen.

* * *

In 1979-1980, great repairs were made to the Cathedral of St. Nicholas in New York. Complex painting and plastering were carried out inside from the cupola to the floor. The elect

wiring was completely changed. The cathedral roof was covered with new copper sheets, new aluminium frames were installed in the windows of the cupola. The drain-pipes were also changed.

On June 23, 1980, the interior repairs were finished and on July 8 the outside scaffolding was removed.

On July 1, the Feast of the Bogolyubovo

Icon of the Mother of God, the old and primordially Russian icon, with Bishop Irinei's blessing, Archpriest Arkadiy Tyshchuk, Dean of the Cathedral of St. Nicholas and of the Representation of the Moscow Patriarch in New York, asperged the renovated cathedral.

The solemn consecration of the cathedral and the thanksgiving moleben will be held by the hierarch in September 1980.

His Grace Bishop FEODOSIY, Formerly of Arkhangelsk and Kholmogory



On May 27, 1980, Bishop Feodosiy passed away in Kiev in the 86th year of his life.

His Eminence Feodosiy (secular name Evfimiy Pavlovich Koverninsky) was born on January 20, 1895, into a large family of a priest in the village of Kozhanka of what is now Belaya Tserkov District, Kiev Region.

In 1916, he finished the Kiev Theological Seminary, was ordained presbyter and served in

parishes of the Kiev and Vinnitsa dioceses. In 1943, he was rector of the Kulikovskaya church in Ulyanovsk and later of the church in Revda, Sverdlovsk Region. From June 1944 he was dean of the cathedral church in Chernovtsy.

On February 22, 1945, Archpriest Evfimiy Koverninsky was professed under the name of Feodosiy in honour of St. Feodosiy, hegumen of the Kiev-Pechery Lavra.

On February 25, he was consecrated Bishop of Chernovtsy and Bukovina. The consecration was solemnized by Metropolitan Ioann of Kiev and Galich, Bishop Nikolai of Volyn and Rovno, Bishop Antony of Zhitomir and Ovruch, Bishop Nikon of Donetsk and Voroshilovgrad.

From December 1947, His Grace Feodosiy was Bishop of Kirovograd and Nikolaev, from 1954—of Arkhangelsk and Kholmogory.

In 1956, he retired for reasons of health.

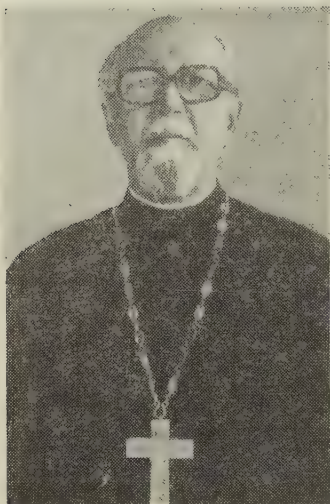
For his patriotic activities, Bishop Feodosiy was awarded the medal "For Valorous Labour in the Great Patriotic War of 1941-1945".

His Holiness Patriarch Pimen sent a telegram to the relatives of the departed: **Eternal memory to His Grace Bishop Feodosiy. Please accept my condolences. Patriarch Pimen.**

The funeral service was led by Archbishop Makariy of Uman, he was assisted by the clergy of the convent and of the Cathedral Church of St. Vladimir in the Convent of the Protecting Veil of the Mother of God with the blessing of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. In his funeral oration, Vladyka Makariy spoke of the life of the departed, stressing his kindness, Christian endurance, modesty and industry.

Bishop Feodosiy was interred in the Svyatoshinskoe Cemetery in Kiev. The Lity for the Dead by the grave was said by Archpriest Vasilii Belevich, a schoolmate of the departed.

Archpriest TIMOFEI SHAIDUROV



Archpriest Nikolai Starostin, former rector of the Patriarchal Church of St. Nicholas in Helsinki, passed away on July 25, 1979, after a long illness. He was 81 years old.

Born in 1897 in Usolie Village of Perm Gubernia, he finished secondary school in 1917 and entered Perm University which he soon left for the Nizhni Novgorod Polytechnical Institute. In 1918, he was called into the army. In 1920, Nikolai Starostin arrived in Finland from Kronstadt where he was stationed at that time.

In 1920, he was ordained deacon in Leningrad and served in Patriarchal Parishes in Finland. In 1960, at the request of the Supreme Authority of the Russian Orthodox Church, Deacon Nikolai Starostin was ordained presbyter by Bishop Alexander of Helsingfors (Autonomous Orthodox Church of Finland).

In 1969, after the death of Archpriest Georgiy Pavinsky, Rector of the St. Nicholas Church, Father Nikolai was elected in his place.

In 1972, he was raised to the rank of archpriest.

In 1973, Father Nikolai retired for health reasons, but often conducted services in the St. Nicholas Church.

On July 27, the Superintendent Dean of the Patriarchal Parishes in Finland, Archpriest Pavel Krasnotsvetov, assisted by the clergy of the patriarchal parishes, conducted the Parastasis in

the St. Nicholas Church and on July 28, officiated at Divine Liturgy and the funeral service. Representatives of the Finnish Autonomous Orthodox Church: Protopresbyter Aleksandr Korelin, Father Istislav Mogilyansky and Deacon Dimitriy Silpula also participated in the service.

Archpriest Nikolai Starostin was interred in the Orthodox Cemetery of St. Nicholas.

Messages of condolence to the relatives of the deceased were sent by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, and Archbishop Kirill of Vyborg.

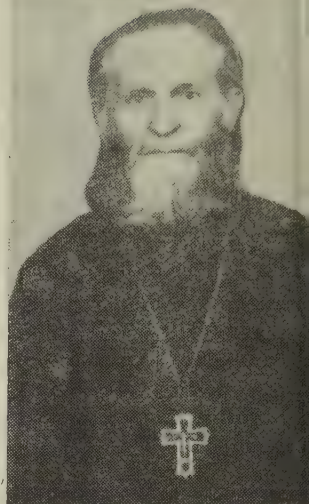
Archpriest Mikhail Semyonovich Sevbo, Rector of the Church of the Resurrection in the village of Golubkino, Luga District, Leningrad Region, passed away on November 21, 1979, the Synaxis of St. Michael the Archangel.

A man of profound faith has departed from this world, a hard-working pastor, a man of prayer and a solicitous family man. His funeral was attended by clerics from the neighbouring parishes led by the superintendent dean, Archpriest Ioann Preobrazhensky. There were also relatives of the deceased and people who knew Father Mikhail personally, loved him and held him in high esteem. The farewell with the man who had fulfilled his pastoral duty and who had served all his life the cause of good not only in word, but in deed, was deeply moving.

Father Mikhail was born on June 3, 1908, in the village of Berezino in Byelorussia into the family of Father Simeon Iosifovich Sevbo (later Archbishop Stefan of Smolensk; born on April 27, 1874, died on January 25, 1965, in Salzburg, Austria).

After secondary school in 1934, he graduated from the Faculty of Theology of Warsaw University with a magister's degree for an essay in Polish "The Nature and Manifestation of the Early Mysticism of the Orthodox East".

In his student years, Mikhail belonged to a group of icon-painters and his icons were on display at several exhibitions of Orthodox art in Warsaw. Later in life, when he was already in Holy Orders, Father Mikhail



adorned many churches, which gave him an additional source of income in the difficult conditions of Byelorussia under the old regime.

In 1934, he was ordained deacon to serve in the Cathedral of St. Mary Magdalene, Equivocal to the Apostles, in Warsaw. In 1936, Bishop Savva (Sovetov) of Grodno ordained him presbyter. Father Mikhail continued to serve in Byelorussian dioceses until 1952.

During the Great Patriotic War, Father Mikhail maintained a deep faith in the just victory of his nation and prayed for it. He helped refugees and prisoners of war and fearlessly interceded with the German occupation authorities for people who were arrested, trying to secure their release. While continuing to serve as a parish priest, Father Mikhail had to abandon his artistic pursuits and took up farming to feed his family.

In 1952, Father Mikhail moved to the south for reasons of health. He was appointed rector of the Prayerhouse of the Dormition and superintendent dean (under Metropolitan Veniamin Fedchenko; † October 4, 1961) and from 1954—rector of the former Greek Church of St. Elijah the Prophet of God in Evpatoria, the Crimea Diocese (under Archbishop Luka Voino-Yasensky; † June 11, 1961). Over a period of two years and with the assistance of the faithful, he decorated the interior of the church achieving rare beauty.

In 1960, Metropolitan Pitirim of Leningrad and Novgorod († August 10, 1963) appointed him second priest in the Church of the Kazan Icon of the Mother of God in Luga. From 1964, Father Mikhail was rector of the Church of the Tikhvin Icon of the Mother of God (known as "The Porch") and superintendent dean in Tikhvin, and from 1969 he was rector of the church in the village of Golubkovo. Thanks to the efforts of Father Mikhail the

church was considerably improved.

Father Mikhail possessed a lucid mind and he knew and understood the priceless treasures of both the spiritual and secular culture. He was an interesting man to talk with, who kept abreast of all that was going on in the world. Father Mikhail prayed zealously for the living and for the dead—for people whom he knew personally and for those of whom he had heard from others or had read about. His per-

sonal synodicon, which he read constantly, was unbelievably long.

We trust that those whom he had seen off on their last journey and whom he had helped with his prayers beyond the grave, have also prayed for him after his death so that he could pass unhindered the path of trials. Unto the soul of Thy departed servant, Archpriest Mikhail, give rest, O Lord, for Thou alone art without sin, O God of mercy, munificence, and Lover of Mankind.



Archbishop Makariy of Uman, Vicar of the Kiev Diocese, with clerics and laymen after celebrating Divine Liturgy in the Church of the Transfiguration in the town of Zvenigorodka on June 8, 1980, the 2nd Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia

The Feast of St. John the Divine

On the day we commemorate the Holy Apostle and Evangelist, St. John the Divine, the Holy Church preaches, from the Gospel lesson of the day, about Christ on Golgotha when He gave the Apostle John in sonship to the Most Pure Virgin Theotokos. The Church raises our thoughts thereby to Christ's Cross and His Crucifixion as to the greatest feat accomplished by Christ in His earthly mission for the sake of the sinful world.

And I, if I be lifted up from the earth, will draw all men unto me, our Lord told His disciples a few days before His Passion: *This he said, signifying what death he should die* (Jn. 12. 32-33).

We know from the Gospel that *his word was with power* (Lk. 4. 32). The Saviour was always surrounded by a multitude who brought their sick to be healed and their suffering alleviated; as they listened to His exhortations they even forgot their hunger.

When He sent His disciples to preach the Gospel after His Resurrection, the Apostles' sermons about the Cross spread to all parts of the world of that time (1 Cor. 1. 18); the Apostle John in his Epistle says: *this is the victory that overcometh the world, even our faith* (1 Jn. 5. 4).

Where does this power lie—the victorious power of the Cross preached to all? The Gospel teaching calls us to forgive and love not only our neighbour, but even our enemy; it calls us to humility and endurance *unto the end* and self-sacrifice *unto the death*, the suppression of all evil desires and complete inner purity—all this teaching was contrary to the views and customs of life in the world then, a world of corruption and cruelty, nevertheless, it drew the world to Christ.

We know and see in life that an admonition becomes convincing and victorious if it is affirmed by example. That is why the Gospel teaching to be actual had to be based on example.

We know that Christ's whole life on earth, especially His Crucifixion, was a living, perfect and convincing example which affirmed His lofty moral teaching on love, endurance, self-sacrifice, and perfect inner purity.

Christ on the Cross—condemned without cause, humiliated, mocked and wounded! The mocking continues even there—the crowd, including the chief priests, Scribes and Pharisees continue their outrageous taunting and cursing (Mt. 27. 39-43). And He? He laments the spiritual blindness of His tormentors and prays for them saying: *Father, forgive them; for they know not what they do* (Lk. 23. 34).

This all-forgiving love astounds the tormentors; the Roman centurion standing by Christ's Cross exclaims: *Truly this was the Son of God* (Mt. 27. 54).

This is the power of Christ's influence on the world—the living, radiant and convincing example of His all-forgiving love, which brought about the moral triumph of Christianity over paganism.

At our Lord's commandment, the Holy Apostles preached the Cross to the whole world, and confirmed this teaching by the example of their lofty lives, thereby drawing the world to Christ; they diverted the human heart from sin and evil in goodness and righteousness.

By entering our theological schools you dear brethren, have shown your desire to serve Christ; to carry the light of His teaching to all nations, and preserve them in the Church of Christ.

You have undertaken the task of continuing the work of Christ, the work of the Holy Apostles, to be *the light of the world* and *the salt of the earth*; to nurture in men the moral principle of Christ's teaching, and to kindle in men's hearts the flame of the Gospel.

Delivered at Liturgy in the church of the Leningrad theological schools on October 9, 1950, by Metropolitan Grigoriy Chukov († 1955).

love and the purity of the Gospel perfection.

This task is great, magnificent and holy!

But remember that in the moral sphere you must bear witness, with your personal lives, to the possibility and effectiveness of the teaching you preach. Personal example constitutes above all the power of the pastoral preaching, of pastoral ministry, and of pastoral vocation.

Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (Mt. 5. 19), Christ said. Otherwise, however much we say,

Lord, Lord, we will only hear: I never knew you: depart from me, ye that work iniquity (Mt. 7. 22-23).

Such, brethren, are your tasks, such your responsibility and such may be the result of your work.

Carry out the work you have undertaken honourably and steadfastly to the very end, firmly trusting in God's help, your hearts burning with faith and love, with all your strength even unto self-sacrifice. Have faith that what is impossible for ordinary human power is possible with the help of Divine Power and Grace according to Christ Jesus our Lord and Saviour. Amen.

A Good Word and an Evil Word

Let no evil speech proceed from your mouth; but that which is good to the edification of faith, that it may administer grace to the hearers (D. V. Eph. 4. 29).

Dear brothers and sisters in Christ, in striving after the purity of the soul and Christian perfection we often pay great attention to our actions and deeds, forgetting one important fact about our moral life. We forget our speech, which expresses our thoughts, actions and intentions in words. Our words, which we constantly pronounce, using them with consideration or without consideration, with good intention or evil intention, appropriately or inappropriately.

The Holy Scriptures warn us constantly that there are good words and evil words, words of grace and words of sin, words of consolation and kindness, and words of indignation and cruelty. Our lot in Eternity depends greatly on what words we use in our speech. The Lord said: *But I say unto you, That every idle word that men shall speak, they shall give account thereof, in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned* (Mt. 12. 36-37).

St. James the Apostle characterizes the tongue and its various moral trends as follows: *Even so the tongue is a little member, and boasteth great things... Therewith bless we God, even the Father; and therewith curse we men,*

which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be (Jas. 3. 5, 9-10).

So that men do not use evil speech, do not pronounce evil, abusive and offensive words, the Holy Scriptures command restraint in speech, keeping us from committing sin through words.

Let us recall what the Holy Psalmist David says about the lawless man sinning with his tongue: *The words of his mouth are iniquity and deceit* (Ps. 36. 3). *Thou givest thy mouth to evil, and thy tongue frameth deceit* (Ps. 50. 19). *Let not an evil speaker be established in the earth* (Ps. 140. 11); *they bless with their mouth, but they curse inwardly* (Ps. 62. 4).

Solomon the Wise says in the Book of Ecclesiastes: *Surely the serpent will bite without enchantment; and a babler is no better* (10. 11). The same author distinguishes a wise man by the way he uses words. Here are some characterizations of a sage and a fool: *He that hath knowledge spareth his words* (Prov. 17. 27). *The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness* (Eccles. 10.

12-13). *In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them* (Prov. 14. 3). *The simple believeth every word* (Prov. 14. 15) ...*a fool's voice is known by multitude of words* (Eccles. 5. 3).

The Word of God strictly forbids speaking evil of parents and the authorities. The Prophet Moses tells us: *Cursed be he that setteth light by his father or his mother* (Deut. 27. 16). In the Acts of the Apostles there is this reference to the Old Testament: *For it is written, Thou shalt not speak evil of the ruler of thy people* (Acts 23.5; Exod. 22. 28).

The Holy Apostles urged the Christians to hold their tongue, warned them against speaking evil and cursing. St. Paul thus exhorts the believers of Ephesus: *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice* (Eph. 4. 31). And St. James warns the believers: *Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law* (4. 11). He also advises listening attentively to one's brother; not to hurry with an answer in order to avoid evil speaking: *Let every man be swift to hear, slow to speak, slow to wrath* (1. 19). This admonition of the Apostle reminds us of a similar saying in Ecclesiastes: *Take no heed unto all words that are spoken* (7. 21).

St. James tells us that to curb the tongue completely is no easy task, nevertheless, the one who learns to hold his tongue acquires strength for further spiritual and physical exertions: *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body* (3. 2).

The holy authors of the Old and New Testament remind us of the need to use in our speech good and kind words, to comfort, encourage, and reason with one's neighbour. Here is what King Solomon says in the Book of Proverbs: *Heaviness in the heart of man maketh it stoop: but a good word maketh it glad* (12. 25). *A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!* (15. 23). *A word fitly spoken is like apples of gold in pictures of silver* (25. 11).

Every man should use the power of his word for the benefit of his neighbour in conformity with the gift possessed by the speaker: *For to one is given by the Spirit the word of wisdom; another the word of knowledge* (1 Cor. 12. 8).

Words of consolation are especially effective if they contain the truth of the Christian Faith. St. Paul, in speaking of the significance of Christ's Resurrection which is a pledge of our own resurrection from the dead, exclaims: *Wherefore comfort one another with the words* (1 Thess. 4. 18).

A Christian, even when he hears words of unjust reproach and calumny, is obliged to use only good and not evil words in his own defence: *Being reviled, we bless; being persecuted, we suffer it; Being defamed, we interfere not; Bless, and curse not* (1 Cor. 4. 12-13); *bless, and curse not* (Rom. 12. 14). *In all things shewing thyself a pattern of good work: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having nothing evil thing to say of you* (Tit. 2. 7-8).

Every brotherly word of admonition or instruction in the Faith, must naturally be without prideful superiority: *And brethren, says St. Paul, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God* (1 Cor. 2. 1).

Kind brotherly words of a Christian are always linked with his conduct in society, his attitude to his neighbour. St. Paul exhorts us: *Be kindly affectioned one to another with brotherly love, in honour preferring one another* (Rom. 12. 10).

Such is the great spiritual importance of the words we speak. Therefore, it is the duty of every Christian to be constantly attentive to his speech, filling it with gracious and kind words and cleansing it of evil and cruel words. May the Lord help us in this! Let us entreat Him in the words of the Holy Psalmist: *Let the words of my mouth be acceptable in thy sight. O Lord* (Ps. 144). Amen.

Archbishop PIME
of Saratov and Volgograd

Ye are of the Household of God

(The 24th Sunday after Pentecost)

In the Name of the Father, and of the Son, and of the Holy Spirit!

The Holy Church discloses such profound thoughts and treasures of spiritual knowledge in the readings from the Apostle and the Gospel that indeed many thousands of souls can be nourished with only a few words.

Today we shall take as our text St. Paul's words in the second chapter of his Epistles to the Ephesians: *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God* (2. 19).

During His earthly life, Christ our Saviour performed good deeds everywhere He went, and was always ready to help any person as though he were His dearest friend for His holy heart overflowed with an abundance of love. The Holy Evangelists recorded this example for all the generations of Christians to come who would read the Gospel and heed the Word of God, seeking in it directions for how they were to live and conduct themselves with the people around them.

The Gospel tells us that the Saviour raised the daughter of Jairus, *a ruler of the synagogue*, from the dead (Lk. 8. 40-56). This man was among those who constantly persecuted Christ and caused Him all manner of unpleasantness. Nonetheless, Jesus Christ immediately set off for Jairus's home, where a dreadful tragedy had occurred. He arrived when Jairus's daughter had already died. The Lord sent everyone from the room, apart from the girl's parents and his closest disciples, and raised the dead girl by the life-giving power of His divinity. This was a great assistance rendered to Jairus's family with God's blessing.

There was also a woman who had suffered for many years from *an issue of blood*. She saw the Saviour and went up to Him as He made His way to Jairus's house and touched His garment with the secret hope that God's

almighty help, which flowed from this Man, would help her. And verily when she touched Him she felt that the issue of blood, which had tormented her for many years, had ceased, that her illness had left her, and that she had been healed. This was also a manifestation of God's mercy through our Lord Jesus Christ (Lk. 8.43-48).

The Saviour helped men not only when He healed, raised the dead, fed or consoled them. Our Lord gave His help in any situation where His help was needed. This meant that all men were dear to Him, all men were of His *household*, all could come to Him in the faith that He would help them and that they would not be disappointed.

St. Paul tells us that this relates not only to those who surrounded Christ during His lifetime, but to all Christians in all ages. He writes: *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God* (Eph. 2.19).

Are we Christians of today aware that we are of God's household, that there is no one in the world who could be so near to us in His love, who could become so close to us, as God became, through the coming into the world, the Passion, Death and Resurrection of our Saviour Jesus Christ? This awareness is inherent in holy people who have purified their hearts. They say, as did St. Anthony the Great: "I no longer fear God, I simply love Him". This is the greatest help given to men by the Lord through His coming into the world.

God's love in Jesus Christ so abundantly flowed onto all mankind that every man was given the possibility to come to God and become His near and dear one. You and I also share this sonship, for we became a relative of the Lord when we were baptized—at that moment we became of the *household of God and fellowcitizens with the saints*,

and we entered into God's Kingdom of Grace.

However, our mutual relations with God in this familial tie are not always equally loving, to our great grief. We are always near and dear to the Lord, He is always ready to help us, above all in what is most vital—our salvation, He directs everything so that we may establish the Kingdom of God and His Truth within ourselves. But not only are we not aware of God's love, we do not always accept it, we forget about it, and we do not receive the treasures of grace which the Lord bestows on us as a blessed gift (Eph. 2. 4-10). We often do not use this gift, and do not care for it, and forget the Lord, drawing away from Him in life through our sins. Nonetheless, as St. Paul says, *we are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.* Help us, O Lord, to preserve this great familial tie!

Here on earth we strive to maintain good relations with our near and dear ones. However, it sometimes happens that someone with whom we have blood ties is distant from us spiritually, and we do not bear perfect love for him, nonetheless, we always remember that he is of our family, that he needs us, and that it would not be good to brush him aside, to forget about him or to abandon him in his hour of need. And we hope that if a misfortune happens to us and we need help, that this blood relation will come to our aid more

quickly than a person who is not of our family.

Our closest relative is our Saviour for Whom we are always beloved members of the family. But sometimes, because of our own insensitivity, we do not regard Him as a member of our family, we forget about Him and do not take care to carry out that which He commanded us to do for our own salvation. If we look attentively into our souls, many of us will see how little space there is in it for our Lord, in Whom we believe and in Whose Name we were baptized, Who purified and sanctified us, and Who made us of His household and *fellowcitizens with the saints*, and the heirs of His eternal Kingdom.

Let us always remember that we are of God's household and fellowcitizens of the saints. Let nothing cast a shadow over our spiritual awareness of our closeness to the Lord and our Saviour. May God's hand, which is constantly outstretched to us in order to help us, support us, save us, and encounter our gesture in response towards the Lord, a gesture filled with love, trust, and confidence that we are close to God. It is a great joy and happiness to be close to the Lord and be always able to turn to Him with our prayers and praises, requesting His help of grace for our salvation, just as Jairus turned to Him when the Lord lived on earth. And as the Lord helped Jairus, so will He help us. Amen.

Archbishop MIKHAIL of Vologda
and Veliki Ustyug

"O God, cleanse me a sinner, for I have done nothing good in Thy sight. Deliver me from the craft of the Devil. May Thy will be accomplished in me; may I without condemnation open my unworthy lips and praise Thy Holy Name of the Father, and of the Son, and of the Holy Spirit, now and for ever, and unto the ages of ages."

(Prayer by St. Macarius the Great. From **A Manual of Eastern Orthodox Prayers**, published by the Society for Promoting Christian Knowledge for The Fellowship of Sts. Alban and Sergius)

On Repentance

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? (Is. 49. 15).

The Holy Church never forgets her children, just as a mother never forgets her children, even if they voluntarily leave her. The Church knows that children are feeble, weak in spirit and body, and inclined to fall. Therefore, she has taken wise precautions and established ways whereby she can always help and renew us, if we fall into sin and lose the Grace of Holy Baptism. That is why the Sacrament of Penance has been instituted which is, so to speak, our second and oft repeated Baptism.

The Church is our Mother by the right of birth and by the right of resurrecting us through the Sacrament of Penance.

The Church first makes the sinner repentant. For this purpose she sometimes takes strong measures, but far more often her punishments are very mild.

The first deep sigh of the soul is a sign that the sinner is ready for spiritual renewal. The Church tries to heal in the heart of the penitent sinner all the wounds of sin troubling him. The Church behests the penitent to feel deep, heartfelt sorrow, to be moved to the soul, and to shed tears of repentance.

How much love and benevolence the Holy Church reveals in making the sinner repent, imbuing him with hope in God's mercy! She demands of her clergy complete meekness, prudence, patience and care in treating the sinner. She gives the most touching examples from the life of the penitents and forgiven sinners and offers the Cross and the Gospel of the Redeemer as the New Testament of peace and forgiveness. She urges the sinner to put aside false pride and irrelevant fear of admitting his sins. "Here, my child," says the Holy Church speaking through the father confessor, "Christ stands invisible, hearing thy confession; do not be ashamed, do not fear... that thou may receive the remission of thy sins.."

"That thou may receive the remission of thy sins..." But is it an easy thing to remit sins, to resurrect someone spiritually dead and grant him the life of grace he has lost? No! It is a great miracle wrought by Divine Grace, it is greater than raising the dead. The Church, in the Sacrament of Penance, performs this miracle of spiritually resurrecting a man. Through what power? The power of grace of our Lord Jesus, Who by His Passion and Crucifixion received authority from His Heavenly Father to remit sins and entrusted this authority to the servants of His Church. Vested in Divine Authority, the priest receives the mystic power to remove the mortal shroud of sin which wraps the soul of the sinner just as does the shroud wrapped round a corpse.

The great thing in the Sacrament of Penance is Divine Authority with which the Eternal Chief Priest and Mediator our Lord Jesus Christ empowered His priests on earth. A priest of God, by the power granted to him, remits the sins confessed before him. Then the sinner, a son of lawlessness and death, again becomes a grace-endowed son of the Church and son of the Heavenly Father, and there is rejoicing in Heaven among the angels of God because of the repentant sinner.

The Sacrament of Penance is available to all. The doors of repentance are open even to great sinners, unless they close the doors themselves.

The Apostle Peter, after partaking of the Holy Sacrament, thrice denied our Lord, but later repented and with tears asked and received forgiveness from the Chief Shepherd (Jn. 21. 17). The Apostle Paul, who was a persecutor of the Christians, who calumniated them and the Church, insulted and annoyed them, repented and became Christ's Apostle. Every day the Sacrament of Penance is administered in the churches of God. As often as you sin—repent, and as often as you fall—rise again, and you will be on the right path to salvation again.

St. John Chrysostom teaches saying: "Art thou a sinner? Despair not! Didst thou sin? Tell thy God: 'I have sinned!' What labour or hardship is there in just saying the words: 'I have sinned'? Go into the church and say to God: 'I have sinned!' *Declare thou, that thou mayest be justified* (Is. 43. 26). Say the words, declare the sin, admit the sin, and say: 'I have sinned' and thy sin shall be remitted" (Homily 2, On Penance).

Despite the availability of repentance, we sin more than repent. We sin daily and hourly, but postpone repentance sometimes for a whole year.

The Church, knowing our weakness, hurries to help us amend. For this purpose she has appointed special seasons for repentance: Lent, Advent, and the fasts before the feasts of Sts. Peter and Paul and of the Dormition. And for the same purpose she has filled most of her prayers with profound words of repentance. For this reason,

too, she daily prays to God for us during divine services, that the Lord may forgive our sins, known and unknown, that He may persuade the unpentant to repent and call them to spiritual life. In a word, she constantly prays for us, repeating after the Holy Prophet David: *Have mercy upon me, O God, according to thy lovingkindness* (Ps. 51. 1).

What more can we wish from our Mother, the Church? She carries us as infants in her prayers and holy rites. Whatever we may be, either good or bad, we are all before her, before her maternal eyes. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee* (Is. 49. 15), says God the Pantocrator and with Him the Church of our Lord Jesus Christ. Amen.

Archbishop ANTONI
of Chernigov and Nezhin

The 14th Sunday after Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit!

The parables of our Saviour stir us to the depths of our hearts. Through them we become participants in the events which took place two thousand years ago. Thus the Saviour's "Parable of the Marriage Feast" carries us to the actual conditions existing in the times when He lived on earth, and we are there also listening to Christ, He is facing and talking to us (Mt. 22. 1-14; Lk. 14. 16-24).

"My friends," Christ seems to say, "I am inviting you all to partake of the marriage feast in the Kingdom of Heaven. I am calling you by different paths to Me, to My Supper. I have prepared the best I possess for you. Come to Me, I await you."

But how do we respond to this invitation so full of love? Are the words of reproach in the Gospel directed at us: *they would not come*? Are not we the ones saying them when we refuse God's benevolences and *go one to his farm, another to his merchandise*, disregard-

ing the invitation of the Saviour and forgetting that only *one thing is needful*?

Excessive and blind attachment to and partiality for the earthly and transient things are the causes of our refusal. *Seek ye first the kingdom of God and his righteousness*; says Christ, *and all these things shall be added unto you* (Mt. 6. 33). We often hurry to earthly feasts hardly awaiting an invitation but refuse the marriage feast of the Lord Himself!

We seek *all these things* and bypass the Kingdom of God which becomes unattainable for us.

How can we appear at the marriage feast of the Lord Himself without wearing our wedding garments? How bitter it will be to hear the Saviour say: *Friend, how camest thou in hither not having a wedding garment?* (Mt. 22. 12). The Saviour says these words with sorrow although He calls each of us *friend*. And we are saddened at this

kind word from the Saviour. Pained and saddened because we were negligent, we, whom the Lord calls His friends.

We do not know the number of the chosen ones; we do not know who of us will be saved and who will perish: God alone knoweth.

This parable shows that there are few true followers of Christ. And although we may not be among those that perish, we cannot hear without sorrow the sad words at the end of the parable, evidently spoken with grief by the Saviour: *many are called, but few are chosen* (Mt. 22. 14).

Many, very many are called. The whole world is invited to His marriage feast. We hear the call of the Saviour Himself addressed to us. Often we turn

to the Lord, but a mysterious power prevents us even crossing the threshold of the wedding chamber.

Our sins and unclean consciences cannot be the bright and pure wedding garments in which we should appear before the Lord.

It is not enough to answer the call of the Saviour and turn to Him. The Lord also needs our pure hearts, our pure thoughts, and our pure lives. These are the bridal garments with which we can withstand sin and draw nearer to the Kingdom of Heaven.

The Lord is calling us to His marriage feast. The Lord is standing and knocking on our hearts. Will we hear His call? Amen.

Father VYACHESLAV VINNIKOV



Metropolitan Aleksiy of Tallinn and Estonia leading the festal procession, following Divine Liturgy, on the Feast of the Transfiguration in the Parish of the Transfiguration in the village of Obinitsa





Meeting of the Representatives of Churches of the USSR and the USA

Geneva, August 22-25, 1980

MESSAGE

from His Holiness Patriarch Pimen of Moscow and All Russia
to the Participants in the Meeting of Representatives
of Churches from the USSR and the USA

Beloved brothers and sisters in the Lord,

I cordially greet you who have gathered once again in Geneva to discuss the problems of service and cooperation between our Churches in support of the programme of disarmament, to give new power to the Helsinki Agreement, and to implement effectively the commandment of peace given by Christ the Saviour (Mt. 5. 9).

We remember how successful was your first meeting in Geneva last year and appreciate highly the programme document "Choose Life" elaborated by you and which met with understanding and support in broad Christian circles of our countries and which retains its full value today.

We hope that your new meeting will be a success and pray that the All-Merciful Lord may bless your forthcoming work so that it may be carried out in an atmosphere of mutual understanding, concord and Christian brotherhood, and be crowned with decisions capable of bringing forth good fruit on the cherished tree of peace, cooperation and friendship that you are growing so zealously.

I invoke God's blessing upon your joint efforts

+PIMEN, Patriarch of Moscow and All Russia

August 12, 1980
Moscow

To His Holiness Patriarch PIMEN

Moscow, USSR

We thank you most warmly for your thoughtful message of our meeting. Your kindnesses to your American friends in times past remain fresh in our memories.

On the occasion of the celebration of the name day of Your Holiness, the participants in the USSR-USA Church consultation on peace and disarmament send fraternal greetings in the Name of the Triune God. May God's grace and joy abound with you and all the faithful of the Soviet Union, and peace mark all the relations of our two countries. We commit our energies to this end. We recall also the approaching second anniversary of the death of Metropolitan Nikodim of the most blessed memory. In the Name of the Risen Christ we say: He is our Peace.

On behalf of the participants in the meeting

August 25, 1980
Geneva

Bishop MATHEWS

MEMBERS OF THE DELEGATIONS OF THE REPRESENTATIVES OF CHURCHES OF THE USSR AND THE USA

Metropolitan YUVENALIY of Krutitsy and Kolomna, Head of the Department of External Church Relations, Moscow Patriarchate (head of the delegation)

Archbishop KIRILL of Vyborg, Rector, Leningrad Theological Seminary and Academy

Protopresbyter Prof. Vitaliy BOROVOI, Representative of the Moscow Patriarchate at the WCC

Father Nikolai TETERYATNIKOV, Lecturer, Leningrad Theological Academy

Dr. A. S. BUEVSKY, Secretary, Department of External Church Relations, Russian Orthodox Church

Bishop Arsen BERBERYAN, Chancellor of the Echmiadzin Catholicosate, Head of the Department for Foreign Relations, Armenian Apostolic Church

A. M. BYCHKOV, General Secretary, All-Union Council of the Evangelical Christians-Baptists

Dr. Jan MATULIS, Evangelical Lutheran Church of Latvia

Consultant: Yu. M. USTYCHEV, Adviser, Department for International Organization, USSR Ministry of Foreign Affairs

Dr. Claire RANDALL, General Secretary, National Council of the Churches of Christ in the USA (head of the delegation)

Dr. Arie BROWER, General Secretary, Reformed Church in America

Mr. William P. THOMPSON, Stated Clerk, United Presbyterian Church

Bishop Dr. James CRUMLEY, President, Lutheran Church in America

Dr. John GROENFELDT, President, Moravian Church

Dr. Avery POST, President, United Church of Christ

Bishop James MATHEWS, United Methodist Church

Mrs Cynthia WEDEL, Episcopalian, a President of the WCC

Mrs Alice WIMER, International Affairs Executive, National Council of the Churches of Christ in the USA

Adviser: Dr. Alan GEYER, Director, Centre of Theology and Public Policy, Washington, D. C.

CHRIST IS OUR PEACE

Joint Communique of the Meeting of the Representatives of Churches of the USSR and the USA

For he [Christ] is our peace, who hath made both one, and hath broken down the middle wall of partition between us... for to make in himself of twain one new man, so making peace... that he might reconcile both unto God (Eph. 2. 14-16).

Despite the severe tensions which have lately strained relationships between our countries, we, as representatives of Churches of the USSR and the USA, have during the past eighteen months met twice in the interests of peace. Both meetings have taken place in Geneva, a city devoted to international concerns, and within the ecumenical context of the World Council of Churches. These gatherings are testimony to the unity we experience in

confessing together Jesus Christ as Lord and Saviour.

Our first meeting, held on March 27-29, 1979, issued a statement entitled "Choose Life". This was widely circulated and used in both countries and represented the deep and universal concern about the arms race and the threat of nuclear holocaust. This concern has been even more evident and crucial in the meeting of August 1980. The representatives met as a community of believers and friends, enjoyed the experience of agape at mealtimes, partici-

pated in meaningful worship and Bible study and joined the members of the Church of the Nativity of the Blessed Virgin of the Russian Orthodox Church for Sunday worship.

I. Intensification of Crisis

Our meeting was held in a period of sharp deterioration in relations between our two countries, in a situation of increased international tension. It was emphasized that this is particularly connected with the continuing race in nuclear and conventional arms.

This unprecedented accumulation of ever more devastating means of destruction heightens military competition and the threat of a new global war. The continuing arms race in Europe has an especially dangerous character. The delay in the ratification of SALT II remains an obstacle on the way to nuclear disarmament and presents a tragic testimony to the perilous relations between the USA and the USSR at the present time. These relations are now characterized by sharp polemics on both sides, and by disruption of cultural and commercial communication.

In the course of the discussion, both sides disclosed various understandings of the problem of Afghanistan. We discussed its implications for the political situation in Asia and other regions of the world.

The participants in the meeting deliberated on the forthcoming inter-governmental meeting to review and follow up the Helsinki Final Act which is to take place in Madrid in November of this year. We noted that the Madrid meeting can be the scene either of disabling confrontation or reconciliation between the nations of the East and the West.

II. Responsibility for the Whole of Humanity

Once again we have seen clearly the dread possibility of a nuclear warfare in our time. We confess that the inadequacy of our peacemaking efforts may have aggravated this extreme threat to the whole of humanity.

We have agreed that the USSR and the USA, the strongest nuclear powers in the world, are under an urgent moral

imperative to take immediate initiatives towards disarmament, including coordinated step by step reduction of nuclear arms. We are convinced that our two countries will move toward disarmament only in concert with one another and in relation to treaties that reflect a strong component of trust.

We remind our own countries that more than one hundred nations have renounced nuclear weapons in accordance with the Non-Proliferation Treaty. It is imperative for the USSR and the USA to make substantial progress toward nuclear disarmament in order to strengthen the non-proliferation system and help prevent proliferation of several nations now on the nuclear threshold.

We long for the day when the pressures of technology and the extravagance of military spending will be redirected to the economic and social needs of developing countries and our own societies.

CONCLUSION

In the face of the intensification of crisis and our responsibility for the whole of humanity the prophetic role of the Churches in our respective societies is clear. Therefore—

1. We earnestly reaffirm the necessity of completing the ratification of SALT II at the earliest possible date and proceeding immediately thereafter to SALT III and major nuclear arms reduction. We note that both powers are in fact abiding by the provisions of SALT II pending ratification.

2. We recognize the special regional responsibilities of Europe and North America for disarmament, economic and technological development, and human rights. We urge governments to approach the Madrid Review Conference on Security and Cooperation in Europe with renewed and balanced commitment to all these purposes in order that detente and the Helsinki Final Act may win wider credibility and solidarity. We urge the faithful of all churches to pray fervently for its success.

3. We command to our respective Church bodies serious consideration of the development of continuing forums of cooperation, including education

and exchange programmes. Our support for detente and disarmament must be undergirded with a steadfast commitment

Metropolitan YUVENALIY
Russian Orthodox Church

On August 22, 1980, the fraternal repast which opened the meeting of the representatives of Churches in the USSR and the USA was attended by Dr. Edward Scott, Moderator of the Central Committee of the World Council of Churches, and Dr. Philip Potter, WCC General Secretary, both of whom welcomed the forthcoming work of the religious figures from both countries.

ment of Christian resources to those purposes.

Choose Life! Christ is our Peace!

Dr. Claire RANDALL,
NCCC General Secretary

On August 25, 1980, the Permanent Representative of the Soviet Union at the UN and other international agencies in Geneva, Z. V. Mironova, received Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Kirill of Vyborg, and Protopresbyter Prof. Vitaliy Borovoi—the participants in the meeting of the representatives of Churches of the USSR and the USA which took place in Geneva on August 22-25, 1980.

CHRONICLE

In July 1980, in Bremen, FRG, the Peace Week was held on the theme "Militarism and World Development". It was sponsored by the Protestant communities of the city. On July 11, at the Lutheran Sion Community of the city the seminar on the theme of the week was held. The Christians from some countries of East and West Europe participated in it. Hegumen Sergiy Fomin, Deputy General Secretary of the CPC, the representative of the Russian Orthodox Church at the CPC, read a paper on the peacemaking of the Russian Orthodox Church and informed the gathering about the CPC programme on fighting militarism.

On July 13, in a Lutheran church in the north of the city (Sion Community) Hegumen Sergiy at-

tended divine service, and then took part in the discussion of the disarmament problems.

* * *

In August 1, 1980, a meeting of the Soviet Committee for Security and Cooperation in Europe took place in Moscow. It was devoted to the 5th anniversary of the signing of the Final Act of the Conference on Security and Cooperation in Europe. The chairman of the committee, A. P. Shitikov, Chairman of the Soviet of the Union of the USSR Supreme Soviet, delivered a report.

The meeting was attended by Metropolitan Yuvenaliy, Head of the Department of External Church Relations, member of the Soviet Committee for Security and Cooperation in Europe.

His Beatitude Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine, died in the Lord on December 10, 1980, in the 89th year of his life.





Metropolitan Filaret of Kiev and Galich— Doctor of Theology of the Presov Theological Faculty

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, was in Czechoslovakia from May 17 to May 23, 1980, at the invitation of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia to receive the diploma of Doctor of Theology *honoris causa* of the Orthodox Theological Faculty in Prešov.

At Prague Airport, Metropolitan Filaret was met by His Beatitude Metropolitan Dorotej. Afterwards the Primate of the Orthodox Church of Czechoslovakia gave a dinner at his residence in honour of his guest. Later in the day Metropolitan Filaret accompanied by Archimandrite Vladimir, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary, left for Košice and then for Prešov. On his arrival in Prešov, Metropolitan Filaret was welcomed by Bishop Nikolai of Prešov who also hosted him during his stay.

On Sunday, May 18, Metropolitan Filaret concelebrated Divine Liturgy with Bishop Nikolai of Prešov and Bishop Nikanor of Michalovce in the Holy Spirit Cathedral Church in Michalovce. They were assisted by Archimandrite Vladimir and the cathedral clergy.

At the end of the service, Metropolitan Filaret was formally greeted by Bishop Nikanor. In his response, Metropolitan Filaret noted the successful development of sisterly relations between the Russian Orthodox Church and the Orthodox Church of Czechoslovakia. One expression of this was the sending to Czechoslovakia of Bishop Nikanor for archpastoral ministry at the request of the Czechoslovak Orthodox Church.

In the evening of May 19, Metropolitan Filaret visited the Orthodox Theological Faculty in Prešov. A short moleben was held in the faculty church, it was attended by His Beatitude Metropolitan Dorotej, Bishop Nikolai, Bishop Nikanor, faculty professors and

students. Metropolitan Filaret then acquainted himself with the faculty and its activities.

The ceremony of presenting the diploma of Doctor of Orthodox Theology *honoris causa* to Metropolitan Filaret took place in Prešov on May 20 in the hall of the Bishops House.

The ceremony was attended by representatives of the Orthodox Church in Czechoslovakia led by His Beatitude Metropolitan Dorotej, distinguished representatives of other Christian Churches in Czechoslovakia; Dr. Milan Salajka, Dean of the John Huss Theological Faculty; Prof. Dr. Josef Smolik, Dean of the John Amos Comenius Theological Faculty, and Prof. Dr. Karel Nanásky, Dean of the Theological Faculty in Bratislava. Also present were Dr. Karel Hruza, Director of the Secretariat of Church Affairs of the Presidium of the Czechoslovak Government, and city officials. The ceremony was attended by the Second Secretary of the USSR Embassy in Prague, E. V. Medvedev.

The opening speech was made by Archpriest Prof. Dr. Stefan Bruzinský, Dean of the Orthodox Theological Faculty in Prešov. Archpriest Prof. Dr. Pavel Aleš read a short biography of Metropolitan Filaret describing his theological, ecumenical and peace activities. The dean then called upon his deputy, Prof. Dr. Andrej Hnidiak, to perform the Act of Promotion. Metropolitan Filaret received the diploma of Doctor of Orthodox Theology *honoris causa* and was decorated with the gold doctoral chain of the Orthodox Theological Faculty.

Metropolitan Filaret then read his doctoral speech in which he discussed the catholicity of the Universal and the Local Church.

Archpriest Prof. Dr. Stefan Pružinský cordially congratulated the new Doctor of Theology on behalf of the Orthodox



Presenting Metropolitan Filaret of Kiev and Galich with the doctor's degree

Theological Faculty. Metropolitan Filaret was also warmly congratulated on his doctorate by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. He also received the congratulations of Dr. Karel Hruza, Director of the Secretariat of Church Affairs of the Presidium of the Czechoslovak Government.

The ceremony took place at a time when the people of Czechoslovakia were celebrating the 35th anniversary of victory over German fascism and the 35th anniversary of their country's liberation from the German invaders by the Soviet Army, and these events were invariably mentioned by all the speakers at the function.

Later in the day, the faculty administration gave a reception in honour of the new Doctor of Theology. Speeches of congratulation were made by Dr. Štefan Onderko, Roman Catholic Capitulular Vicar in Košice, representative of the Community of Catholic Priests in Czechoslovakia; Prof. Dr. Jan Michalko, General Bishop of the Slovak Evangelical Lutheran Church, CPC Vice-President; Bishop Dr. Imre Varga of the Reformed Church in Slovakia; the Rev.

Dr. Lubomir Miřejovský, General Secretary of the CPC; Prof. Dr. Karel Nandrasky, Dean of the Theological Faculty in Bratislava; Dr. Jan Kmetj, Assistant Director of the Secretariat of Church Affairs of the Slovak Socialist Republic. The reception was attended by the Second Secretary of the USSR Embassy in Czechoslovakia, E. V. Medvedev, who also made a speech.

In his response, Metropolitan Filaret cordially thanked all those who had congratulated him. In his closing speech, His Beatitude Metropolitan Dorotej wished Metropolitan Filaret every success in his manifold ecclesiastical and public activities. He noted with satisfaction the truly sisterly relations between the Russian and the Czechoslovak Orthodox Churches and hoped they would develop further.

From May 21 to 22, Metropolitan Filaret was the guest of Prof. Dr. Jan Michalko, General Bishop of the Slovak Evangelical Lutheran Church, CPC Vice-President. In Bratislava, Metropolitan Filaret laid flowers on the common grave of Soviet soldiers in Slavin. General Bishop Dr. Jan Michalko gave a reception in honour of his guest which

was attended by members of the leadership of the Slovak Evangelical Lutheran Church.

During his stay in Bratislava, Metropolitan Filaret visited several Lutheran churches and an Orthodox church. At the Administration of the Evangelical Lutheran Church he learned about the structure of this Church and her activities. Metropolitan Filaret in his turn described the life of the Russian Orthodox Church.

On May 22 Dr. Karel Homola, Direc-

tor of the Secretariat of Church Affairs of the Slovak Socialist Republic, gave a reception in honour of Metropolitan Filaret. It was attended by Dr. Karol Hruza, Director of the Secretariat of Church Affairs of the Presidium of the Czechoslovak Government, and Slovak officials. The reception was also attended by General Bishop Dr. Jan Michalko, representatives of the Slovak Evangelical Lutheran Church and Archimandrite Vladimir, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary.

Speech of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, upon Receiving the Degree of Doctor of Theology of the Presov Theological Faculty

May 20, 1980

Your Beatitude, Your Eminences, Your Graces, worthy professors of the theological faculty, beloved brothers and sisters in Christ, dear friends,

Allow me, first of all, to express my sincere gratitude to the Orthodox Theological Faculty of Prešov for conferring on me the degree of Doctor of Theology *honoris causa*. In Orthodox understanding, the degree of Doctor of Theology entails both a high honour and greater responsibilities in the Church. Therefore, on the reverse side of a Russian Orthodox doctor's cross the words of Jesus Christ from the Gospel According to St. Matthew are inscribed: *Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven* (Mt. 5. 19).

I consider the decision of the Council of Professors of the Orthodox Theological Faculty of Prešov to confer on me the title of Doctor of Theology *honoris causa* as yet another step on the road to the development of fraternal relations between the Russian Orthodox Church and the Czechoslovak Orthodox Church.

In my present speech I want to offer for your consideration my reflection on the catholicity of the Universal and Local Churches. In the ecumenical movement as a whole this theme is of great importance. In March 1980, the

Fifth Theological Conversation Between the Representatives of the Russian Orthodox and Roman Catholic Churches took place in Odessa. The basic theme of these conversations was "The Universal and Local Church". As you know, at the end of May and the beginning of June of this year, an Orthodox-Roman Catholic theological dialogue will open in Patmos, Greece, which should serve the further development of relations between the Orthodox and Roman Catholic Churches. The theme of the Church is very important not only in the dialogue of Orthodoxy with Catholicism, but also with Protestantism.

In the days of the Holy Fathers, the Church was not the subject of abstract reasoning or even of dispute. She was the living context of all theology. At the present time, in the ecumenical movement, the nature and being of the Church are comprehended differently by different Christian Churches. We must revive ecclesiastical theology in the bosom of the Orthodox Church, in order that it truly be not abstract, but living, and this means Christocentric and Pneumatocentric. When the Holy Fathers talked about the Church they meant, above all, the Church as the "Body of Christ" and the "Temple of the Holy Spirit". With life in Christ—life sanctified by

the Holy Spirit—there can be neither Church nor genuine theology. And this presupposes the unity of life and dogma, divine service and theology, love and truth. The gap between “theory” and “practice,” between “faith” and “deeds” is noticeable both to the outside world and to us ourselves. Of course, a gulf between divine perfection and the shortcomings of sinful men always existed and exists in Church life. And this should be borne in mind.

Before proceeding to my reflections on the catholicity of the Church, Universal and Local, I would like to make some preliminary remarks about catholicity, in order to avoid ambiguity in thinking.

The word “catholicity” does not exist in the New Testament and patristic language. In the New Testament and in the writings of the Holy Fathers only the word “catholic” is used, from which the abstract concept of “catholicity” has recently been derived.¹ The absence of the expression “catholicity” in the writings of the Holy Fathers is evidence that such abstract thinking was alien to the Early Church.

The object of the Holy Fathers’ theologizing was the Church herself; they avoided speaking abstractly about the Notes of the Church. From the time of the Holy Martyr St. Ignatius of Antioch, the adjective “catholic” started to be used in relation to the Church. In the Orthodox East the adjective “catholic” was almost never used as a noun, as it was in the Latin West, where the noun *catholicus* designated a member of the Church. On the contrary, the word “orthodox”, which was used by ecclesiastical writers from the 4th century and which was widely propagated in the epoch of the Arian controversies, and is frequently encountered in the Acts of the Ecumenical Councils, was used both as a noun and as an adjective.² Moreover, the noun “orthodoxy” also entered into Church usage at a time when no word corresponding in meaning to “catholicity”, a derivative from “catholic,” was created by the Greek Fathers of the Church. It is necessary, however, to emphasize that, up to the Division, the

Church was not characterized as Orthodox, but always as Catholic. In accord with the terminology of the Holy Fathers, the Church herself is therefore called Catholic, her traditional Faith and Teaching—Orthodox, but the members of the Church are Orthodox. The Catholic Church is, therefore, also often called the Church of the Orthodox.

In the Slavonic Creed the word “Catholic” is translated by the word *Sobornaya*. It is indebted to Sts. Cyril and Methodius, the Apostles of the Slavs, for its origin. The term sobornost, from the adjective *soborniy*, first appeared in the epoch of the Slavophiles. Just as the term catholicity, the noun sobornost was unknown to the Early Church. The concept of sobornost differs philologically from the concept of catholicity; however, in a certain sense, it can be considered synonymous with the latter. The word sobornost, clarifying the concept of the term catholicity, emphasizes the unity of the living dynamic of the Catholic Church, the interdependence of members of the Body of Christ (“unity in diversity”) and the fact that the norm of private, as well as of communal activities, should be the concentration of spiritual strength, purposefulness, complete dedication to Christ and general concern for the well-being of the Church.

As was already mentioned, the Early Church did not use the word “catholicity”. Concerning the adjective “catholic”, its meaning is explained thoroughly enough by St. Cyril of Jerusalem in his Catecheses: “The Church is called ‘Catholic’ because she extends through all the world, from one end of the earth to another. Also because she teaches universally and without omission all the doctrines which ought to come to man’s knowledge... and because she brings under the sway of true religion all classes of men... and because she universally treats and cures every type of sin, committed by means of soul and body, and possesses in herself every kind of virtue which can be named, in deeds and words, and spiritual gifts of every kind”.³ In a different place the same Holy Father emphasizes the unity of this Catholic



In the hall of the Bishops House of Prešov

Church: "When you are staying in any city, do not inquire simply where the Lord's House is (for the sects of the impious attempt to call their dens 'houses of the Lord'). And do not ask simply where the church is, but say, 'Where is the Catholic Church?' For that is the special name of this Holy Church which is the Mother of all."⁴

Following this definition of the Catholic Church, Orthodox theologians emphasize that (1) the Church is Universal (Catholic) in the geographical sense of the word, because she must spread to the ends of the earth; this means that she embraces men of all nationalities, races, cultures and social positions; (2) the Church is Catholic, because she possesses the plenitude of the divinely revealed Truth; (3) the Church is Catholic, because she contains within herself the plenitude of the salvific Grace; (4) the Church is Catholic, because every Sin and every Evil are vanquished within her; (5) the Church is Catholic, because she contains the plenitude of sanctity within herself; (6) the Catholic Church is and should be One.

Qualitative signs of the wholeness of Truth and Grace, i. e. the plenitude of Grace and Truth, thus enter into the concept of the "Catholic" Church;

the external sign of catholicity is not denied by this, however.

In Orthodox theology there exist universal and local dimensions of the catholicity of the Church. I would like to draw your attention to both these dimensions.

The awareness of the universality of the Church was alive in her from the very beginning. Before the Ascension, the Apostles received the command from the Lord Himself to be His witnesses *unto the ends of the earth*. Although in the New Testament, in the majority of cases, the Local Churches are mentioned, it would, however, be incorrect to think that there is no mention of the Church in a universal dimension. When the Lord says: *I will build my church; and the gates of hell shall not prevail against it* (Mt. 16:18), He means not this or that Local Church, but the Catholic Church as a whole. The Apostle Paul says the same thing when he speaks of *the church of God, which he hath purchased with his own blood*. Expounding his teaching of the Church in his Epistles to the Ephesians, the Colossians, and the Hebrews. St. Paul writes not about some kind of Local Church, but about the Catholic Church.

St. Irenaeus of Lyons expressed the



From left to right: Archbishop Feodosiy of Smolensk and Vyazma, Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Nikolai of Gorki and Arzamas and Archbishop Pimen of Saratov and Volgograd during Divine Liturgy in the Cathedral of the Dormition at the Pukhtitsa convent on August 1, 1979



Metropolitan Aleksiy conducting the Lity during All-Night Vigil on the eve of the Feast of the Dormition of the Most Holy Mother of God in the Pukhtitsa convent on August 27, 1979



The Don Icon of the Mother of God,
which was with the Russian army
during the Battle of Kulikovo, September 8, 1380

IN MEMORY OF THE BATTLE OF KULIKOVO



Above The Church of the Nativity of the Blessed Virgin in the Old Simonov Monastery in Moscow — the burial place of Schemamonks Aleksandr (Peresvet) and Andrei (Oslyabya). To the right (centre) The Church of All Saints on Kulishki (Nogin Square), Moscow. It was built by Grand Duke Dimitriy Donskoi in memory of the Russian warriors who fell on Kulikovo plain. To the left: The obelisk commemorating the victory of the Orthodox Grand Duke Dimitriy Ioannovich of Moscow. It was set up on Krasny Kholm in 1850, designed by A. P. Bryullov.

Below The Ugreshsky Monastery of St. Nicholas in Moscow. Founded by the Orthodox Grand Duke Dimitriy Donskoi in memory of the appearance to him of St. Nicholas the Miracle Worker before the Battle of Kulikovo



Presenting the Vladimir Icon of the Mother of God and the Message of His Holiness Patriarch Pimen to His Beatitude Patriarch Benediktos I of Jerusalem on May 24, 1980



The pilgrims with Latin Patriarch Giacomo Ruffini of Jerusalem on May 24, 1980

geographical and qualitative universality of the Catholic Church. He says: "The Church although scattered through the whole world even to the end of the earth has received the faith from the Apostles and from their disciples.... This preaching and this Faith... although she is scattered through the whole world, she preserves it carefully, as one household: and the whole Church alike believes in these things, as having one soul and heart, and in unison preaching these beliefs, and teaches... as having one mouth. For though there are many different languages in the world, still the meaning of the Tradition is one and the same. And there are no different beliefs or traditions in the Churches established in Germany, or in Spain, or among the Celts, or in the East, or in Egypt or Libya, or those established in the centre of the earth. But just as the sun, God's creature, is one and the same in the world, so the preaching of the Truth shines everywhere and enlightens all men who wish to come to the knowledge of the Truth".⁵

According to the teaching in *The Didache*, the Holy Eucharist, as a sacrament of unity, gathers local communities from the whole world into one Universal Church. "As this broken bread," it says in *The Didache*, "was scattered upon the mountains and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom...".⁶ "Remember, O Lord, Thy Church... and gather [her] together from the four winds".⁷ In *The Shepherd of Hermas* the universality of the Church is expressed within Time. To the question: "Why is the Church a staritsa?" Hermas receives the answer: "Because she was created before all else. Therefore she is a staritsa. And for her the world was established."⁸ Before his martyrdom St. Polycarp of Smyrna prayed "for the Churches found in the universe".⁹

One of the essential signs of the Catholic Church is the presence of the episcopate. Every Local Church is focussed in the Bishop. But just as there is only one Catholic Church, so there is only one episcopate. "The

Catholic Church," says St. Cyprian, "is one, inseparable and indivisible, and therefore she must be united in one complete mutual bond of hierarchs."¹⁰ "This unity," he writes elsewhere, "we ought firmly to hold and defend, especially we who preside in the Church as bishops that we may prove the episcopate also to be itself one and undivided... the individual members have each a part, and the parts make up a solid whole."¹¹ "Christ founded one Church, although she is divided into many parts throughout the world; hence the episcopate is one, consisting of many bishops who think alike."¹² The responsibility of every bishop lies in the fact that he is the pastor of his own Local Church, and, at the same time, he bears responsibility for the universal communion of all Churches. This is the theological meaning of episcopal sobornost which is one of the most important necessities of episcopal consecration. As is known, all the bishops of one or another province, who represent the episcopate of the Universal Church, must take part in the consecration of a bishop. This plurality is already mentioned in the Apostolic Tradition of Hippolytus (3rd century); it is prescribed in the Apostolic Canon 1, in Canon 4 of the Council of Nicaea and Canon 19 of the Council of Antioch.

Episcopal sobornost is the highest evidence of apostolic truth. St. Irenaeus of Lyons says, "The Primates of the Church, to whom the entire universe is entrusted, firmly preserve the Apostolic Tradition, and thereby show us that they all have one and the same Faith, they confess the One and the Same Father, they recognize one and the same purpose in the Incarnation, and one and the same spiritual Gifts; they are guided by one and the same laws in administering the Church and in the fulfilment of other ministries."¹³

Episcopal sobornost is the genuine authority in questions of doctrine and canon law. Traditionally it is manifested at Local and Ecumenical Councils.

From the very beginning the Church has been aware that not a single individual Apostle, including the Apostle Peter, and, all the more, not one bishop

has had spiritual authority to decide basic questions of Faith and Church life which arise in the course of Church history. Such questions were discussed and decided with the help of the Holy Spirit, and only by *conciliar reason* of the Catholic Church. If the questions concerned Faith, or the Church life of the whole plenitude of the Catholic Church, they were defined at Ecumenical Councils, but if they concerned not dogmas of Faith, but rather ecclesiastical structure in a certain region or province, then they were settled at Local Councils.

Ecumenical Councils constitute the essential structure of the Catholic Church, although they are not continuously active institutions, but rather "charismatic", arising as extraordinary events, when the needs of the Church demanded their convocation. When we speak of sobornost we mean not only bishops, but the whole plenitude of the Catholic Church, that is, the entire people of God. A bishop should be the spokesman of Church Tradition from his Local Church, but ecclesiastical history knows of instances when bishops did not express authentic Church Tradition at councils (for example, the Robber Council of Ephesus in the 5th century). It is, therefore, not the council of bishops which is important in itself, but rather a council which is the mouthpiece of authentic Church Tradition of the Catholic Church. Parliamentary majority was never the deciding factor in the definition of truth at the councils. Truth can also be on the side of the minority, if the minority correctly reflects the Church Tradition of the Catholic Church.

Ecclesiastical history knows instances when individual Local Churches deviated into heresy or schism, which resulted in their complete or partial loss of an organic tie with the other Churches, and thus of the properties of grace and salvation inherent in the Church of Christ. In history there are also well-known instances of complete, usually forcible, abolition of individual Local Churches, which, while decreasing the size of the Universal Church, did not influence her plenitude of grace, nor destroy her properties of

grace. Hence it follows that doctrinal infallibility (Jn. 14. 26; 1 Tim. 3. 15) and invincibility (Mt. 16. 18), which cannot always be manifested in the life of the Local Church, are only characteristic of the Universal Catholic Church.

In Orthodox theology attention is paid to the fact that a council, even an ecumenical one, is not an *external* organ for an infallible proclamation of the truth, as a special organ of the Church created for that purpose. Such an assumption can lead to the conclusion that the Church, before the councils were held and without the councils, ceased to be conciliar and infallible. Moreover, the very idea of an *external* organ for proclaiming the truth places it above the Church. Only the Church can know and bear witness to Church truth. Only she can confirm that a given meeting of bishops is a council, expounding the truth on behalf of the Church. Only she pronounces her silent, and sometimes not silent, "yes" to the witness of the council: *For it seemed good to the Holy Ghost, and to us.* No *external* form can exist and can exist for such witness of the Church.

Recognition of an ecclesiastical, proclaiming Church truth, meeting by a council, occurs or does not occur. This must be accepted as an historical fact. One can mention, for example, the same Robber Council of Ephesus, the Iconoclastic Council of 754, the Council of Florence, which are not recognized as councils by the Church. It is also an historical fact that in order to be recognized as a council by the Church, it is not sufficient for one or another ecclesiastical meeting to proclaim itself unilaterally a true council. This does not mean, however, that a decision of a council needs to be confirmed by a general plebiscite, and that without it it has no validity. Such a plebiscite does not exist in the Church. In the course of a definite period of time, however, a clarification occurs whether or not the voice of a council was really the voice of the Church and that is all. And there are no, and cannot be any external organ or means to testify to this internal Church self-evidence.

Roman Catholics are critical of the idea of Church sobornost as being a vicious circle, the sobornost of councils is witnessed to by Church sobornost, but the conciliar awareness of the Church is witnessed to by Church councils. History, however, proves that this is not a vicious circle. It only expresses the self-identity of the Church in her revelations. History bears witness to the fact that the decisions of even the Ecumenical Councils were not considered self-evident. Almost every Ecumenical Council directly or indirectly confirmed the decisions of the preceding one. The First Ecumenical Council was confirmed by the second, later councils confirmed the inviolability of the Niceno-Constantinopolitan Creed, the Seventh Ecumenical Council was confirmed by the Eighth Council of Constantinople (IV). This would be completely incomprehensible if the councils themselves were considered to be external organs of infallibility.¹⁴ The Roman Catholic Church believes that she has this external organ of infallibility in the person of the Pope.

The question of an external infallible organ in the Church should not be confused with the means of proclaiming Church truth. To whom in the Church does the authority to proclaim the doctrinal truth of the Church belong? To Church authority, of course, which is concentrated in the episcopate. Councils, as a rule, consist of bishops. Bishops participate in councils as representatives of their dioceses. As a rule, therefore, only diocesan hierarchs participate in councils. They bear witness not *ex sese*, but *ex consensu ecclesiae*.

The council of bishops has the power to make universally-binding decisions and proclaim dogmatic definitions, as we see in the history of the Ecumenical Councils. This makes Ecumenical Councils appear as an external organ of infallibility. Such an opinion is also encountered in Orthodox literature which is under the influence of Roman Catholicism. At the councils of Constance and Basle, a struggle took place between two external authorities: the Pope and the council. To what, then, in the Church does

infallibility belong? To the episcopal dignity as such? Of course not. The idea of endowing every bishop in the Church with infallibility contradicts the fact that bishops fall into heresy, as well as the fact that there are disagreements among bishops, as a result of which, I believe, there was not an occasion when doctrinal definitions were unanimously adopted. It is true that in these cases bishops who disagreed were anathematized and excommunicated, thus achieving the unanimity of the entire episcopate. In this instance, however, the fact remains that the decisive factor is not unanimity, but fidelity to Church Tradition. Even a small number of bishops can be the conciliar voice of the Church, if the latter recognizes it as such.

According to Orthodox teaching, a bishop does not possess Church infallibility; however, a bishop has deep responsibility for his judgements as a person invested with hierarchal powers. Nevertheless, definite power to proclaim dogmatic definitions belongs to the episcopal council as the supreme organ of Church authority. For this reason the Ecumenical and Local Councils could adopt their definitions. In the Church the authority to watch over the correctness of the doctrine belongs to the ecumenical episcopate, and because of this cooperate vigilance, in cases of serious ecclesiastical disagreements, it passes a resolution, which has the power of ecclesiastical law, to put an end to the disagreements. It is necessary to distinguish *proclaiming of ecclesiastical truth*, which belongs to the Supreme Church Authority, from *possession of it*, which *belongs to the entire Church Body*. In the 1849 Epistle of the Eastern Patriarchs, it is mentioned that "the guardian of piety among us is the Body of the Church itself, that is, the people themselves, who always want to preserve their Faith unchanged".

As was mentioned above, apart from the universal dimension of catholicity, there also exists a local one. Orthodox ecclesiology is founded on the concept that the local Christian community, gathered together in the Name of Christ, headed by a bishop and celeb-

rating the Eucharist, which is the focus of its service, is truly the Catholic Church and the Body of Christ, and not a part of the Church or only a part of the Body. As every part of the Holy Gifts is the true Body of Christ, so every Local Church is truly the Catholic Church, and *not a part of the Catholic Church*. And this is so because Christ is present in the Local Church, and "wherever Christ Jesus may be, there is the Catholic Church."¹⁵

The Local Church is not a part of the Catholic Church, but her full, complete manifestation in a definite place. The Local Catholic Church is identical to the Universal Catholic Church in her essence. The latter exists only in her local manifestations. But, as it was mentioned above, no Local Church possesses doctrinal infallibility and the guarantee of existing to the very end of the earthly world, and, in this sense, she is not identical to the Universal Catholic Church. The Local Church possesses these properties, however, in case she becomes the only Catholic Local Church at some historical moment (as was the case with the Church in Jerusalem after the descent of the Holy Spirit and until the appearance of other Local Churches); then this single Catholic Church will be the Universal Catholic Church.

A so-called Eucharistic ecclesiology¹⁶ has been developing recently in Orthodox theology. In its most extreme form Eucharistic ecclesiology leads to a negation of the universal traits of catholicity, and to the belittling of the significance of the episcopate in the Church. Some critics (His Grace Archbishop Vasiliy of Brussels and Belgium),¹⁷ recognizing the significance of Eucharistic ecclesiology, cautions Orthodox theologians about the possible rupture between the sacramental and especially the Eucharistic life of the Church and her hierarchal structure. The episcopate is the basic constructive factor in the Body of Christ, instituted by Christ in the person of His Apostles, whose successors are the bishops. The Eucharist is the focus of the episcopal ministry, but the authenticity of the Eucharist itself is witnessed by its celebration by a

bishop or in union with him. St. Ignatius of Antioch writes thus: "Let that be considered a valid Eucharist which is under the bishop or one whom he has delegated."¹⁸ He said the same thing about Baptism and about Church life in general: "It is not permitted to baptize or hold a love-feast independently of the bishop. But whatever he approves, that is also well-pleasing to God, that all your acts may be sure and valid."¹⁹ Thus, the bishop is the main criterion of Orthodoxy and the establisher of Church unity.

The Catholicity of the Local Church provides a basis for Orthodox teaching on episcopal ministry. Orthodox ecclesiology, true to the early Tradition of the Church, never knew of bishops "in general", but only of bishops of concretely-existing Christian communities. Orthodoxy teaches that all bishops are equal among themselves. This teaching is based on the fact that every bishop is at the head of one and the same Catholic Church in a given place and that not one Local Church can be "more Catholic" than another. Therefore, not one bishop can be "more" of a bishop than other bishops who head the same Catholic Church in a different place.

The close mutual ties of the Local Churches with each other and the awareness that separately the possession of truth could be damaged or incomplete, were inherent in the Church from early times, and were expressed specifically in the plurality of bishops who participated in the nomination and consecration of a new bishop, as mentioned earlier, and also in the notification charters of the Primates of the Local Churches. This means that only in unity with other Local Churches each Local Church, as an unquestionable local manifestation of the Catholic Church, can preserve her catholicity and belong to "the Holy and Catholic Church in every place",²⁰ "to the Church in the universe".²¹

Church history knows of a number of Local Churches, that is, a number of primary sees, which have played an outstanding role in the life of the Church. The concept of universal primacy is also not unknown to the Catholic Church. It is clear that the

basic principle of Orthodox ecclesiology, which affirms the complete catholicity of the Local Church and thereby the ontological identity of the episcopal ministry in all places, allows primacy only *inter pares* and the location of such primary sees can be determined only by agreement of the Local Churches (*ex consensu ecclesiae*).

It is foreign to Orthodox ecclesiology that one bishop, whoever he is, be considered universal and the visible head of the entire Church. The Catholic Church, understood here as a whole, has as her Head Christ Himself. Church canons and history admit differences and degrees of honour of Primates of the Local Churches, of Patriarchates, and also of the influence of hierarchs, notable for their individual personal qualities, on the life of the Universal Church. This type of hierarchal distinction between Churches and bishops, in their essence equal among themselves, is characteristic of the Orthodox Church. Historically and canonically, this type of primacy in honour and influence belonged to the Roman and later to the Constantinopolitan bishop. It would be unfair to deny these facts. But it would be even more unfair to dogmatize history and find biblical and theological foundations for primacy there where ecclesiastical expediency and historical circumstances were deciding factors. The canons defining ecclesiastical primacy reflect these facts.

The Orthodox never attaches a mystical significance to the fact that this or that Local Church was founded by the Apostles, although in the first centuries of Christianity they usually turned to these Churches for confirmation of the rightness of the Apostolic Tradition. The Early Church established universal primacy there where it was practical and convenient. For this reason the Church of Constantinople was raised to second place after Rome, "because the Emperor and the Senate are there" (Canon 28 of the Fourth Ecumenical Council). After the schism, with the tacit consent of the Orthodox East, universal primacy, which had belonged to the Bishop of Rome, passed over to the Church of Con-

stantinople. After the fall of Constantinople (1453), the circumstances which had given rise to the choosing of this city as the place of universal primacy disappeared. The Orthodox Church was so attached to Constantinople, however, that no one questioned the primacy of the Patriarch of Constantinople, especially from the time that he received factual power over all Orthodox in the Ottoman Empire.

Even Russ, which was not under Turkish dominion and although her tsars inherited the imperial title, never claimed universal primacy for the Moscow Patriarchate (1589). In reality, however, the Patriarch of Constantinople never again had such influence on the Orthodox Church outside of the boundaries of the Ottoman Empire, as it had had in the past in the East. As the Balkan states gained political independence (Serbia, Romania, Bulgaria, Greece, Albania), the Churches of these nations fell away from the ecclesiastical influence of the Patriarch of Constantinople.

The Orthodox concept of the catholicity of the Church implies legitimate diversity in rites, and in the cultural, liturgical and theological development in the One Church of Christ. This diversity does not mean discord and contradiction. Church unity presupposes above all, complete unity of dogmas of faith and love. Diversity in the Church is not an end in itself. It is only legitimate when it is overcome by unity in the plenitude of Christ's Truth.

The catholicity of the Church presupposes an openness to all manifestations of God's salvific power everywhere, even outside of the Church's canonical boundaries. The ecumenical movement, directed at overcoming divisions and attaining Christian unity, should be regarded as a phenomenon, having as its goal the conversion of the potential universality of the Church into actual universality.

In accord with Orthodox concept, the catholicity of the Church is rooted in the plenitude of Divine Life and is therefore a gift of God. This gift of God presupposes its use, development and multiplication by man. The catholicity of the Church as a gift of God

is not just a treasure which should be stored or used. It can be compared to a seed, sown in the world and in history, which man, as a free and responsible being, is called upon to cultivate in such a way that the catholicity of the Church is continually realized in the conditions of a changing world. The Orthodox Church considers that the ecumenical movement is not yet catholicity, but it has as its goal the bringing of divided Christianity, the divided Churches, into the One, Holy, Catholic and Apostolic Church. We have to work very hard so that the catholicity of the Church becomes a reality in the universe.

Despite all the deviations from the purity and plenitude in the Tradition of the Early Church, which we observe in the Western Christian tradition, the Holy Spirit continues to act even in divided Christianity. The grace of God did not disappear suddenly, when the schism occurred. The Orthodox Church always recognized this, while never ceasing to consider herself the one, true Catholic Church.

The Catholic Church induces us to recognize the work of God everywhere, wherever it might be, and accept it as our own. This means recognizing the good and rejecting evil and error. We, as members of the Catholic Church, should rejoice at every righteousness and should not lose the ability to see evil and error. One should see the Finger and feel the presence of God, wherever revealed. However, to lose the sense that error and heresy really exist and act negatively on Christians and to forget that the Church possesses the plenitude of the divinely-revealed Truth, and the means of grace necessary for salvation, is also a deviation from the catholicity of the Church. For there where there is no plenitude of divinely-revealed Truth, there cannot be catholicity, because catholicity means plenitude and integrity.

The Christian teaching that Jesus is the Christ, the Son of God—the Logos (Jn. 20. 31; 1. 1), through Whom *all things were made... and without Him was not any thing made that was made* (Jn. 1. 3), is an all-embracing affirmation, including not

only mankind, but the whole cosmos. The witness of St. John the Divine to the fact that Jesus is the Son of God means that He is the Saviour not only of human souls, but of the whole world. In Him is contained the plenitude of Truth about the origin, development and final fate of all creatures. *For God so loved the world, that He gave his only begotten Son... For God sent not his Son into the world to condemn the world; but that through him might be saved* (Jn. 3. 16-17). This means that the Church of Christ should be a Catholic Church, "which is relevant to all".

This major premise always served as the fundamental Orthodox approach to the world. The goal of the Church's mission in the world really consists of the fact that all men come to know Christ and find in Him communion with God (that which the Holy Fathers call "deification"). However, knowledge of Christ and communion with God is imparted to men not to replace man's knowledge of himself and of the surrounding world, but in order to augment this knowledge and give it a new meaning and a new creative direction. Divine Revelation does not replace culture and science, but enriches the human mind by its many-sided approach to man and to the world. Christianity accepts national cultures in the united diversity of the Catholic Tradition. Apart from a positive attitude towards the world, Holy Scripture urges not to love the world (1 Jn. 2. 15-17). The world can be received into the Kingdom of God through change and transfiguration through the Cross and Resurrection. This is a dynamic and creative process which requires the sanctifying power of the Holy Spirit.²²

Many Protestant and certain Roman Catholic theologians emphasize the traditional Western conception of the "autonomy of everything worldly". Orthodox Tradition concerning the nature of man is much richer. It is founded on the theocentric anthropology of the Fathers of the Church.

Having become a member and having accepted the plenitude of humanity, the Son of God did not tie Himself to any socio-political system. In herself

the Church of Christ was not destined to form any socio-economic society. But, being the leaven of a new existence, she must help realize social justice. She can educate and encourage her members to active participation in the building of a more just society. Of course, Christians know that this world is not everlasting. They await the transfiguration of the world, when sin will be abolished and God will free all creation, created by Him (Rom. 8. 19-21), from the bondage of vanity and corruption. However, the awaiting for the New Earth should not weaken, but rather arouse concern about the cultivation of this earth. Although it is necessary to definitely distinguish earthly progress from the growth of the Kingdom of God, nevertheless, if it promotes the better organization of human society, it has significance for the Kingdom of God. The Church has an especially important significance in the reconciling action of God in the world, that is, in the sanctifying act, by which man is morally regenerated. This reconciling action of God, in which the members of the Church participate, spreads beyond the Church boundaries, for the whole world needs sanctification, and all men are called to it. In the words of the Apostle Paul, the creature, hitherto groaning and suffering, *waiteth for the manifestation of the sons of God* (Rom. 8. 19).

Such is the world view of Orthodox theology, which flows out of the ca-

tholicity of the Church. It is not enough to discuss the catholicity of the Church—one must live it. It should be a visual index of the fact that every Local Church is really a local expression of the Catholic Church, possessing the Divine Gift of the presence of Christ and called to reveal this gift to all men.

In conclusion I would like to say that we also see our communion in service to mankind. An especially important mission confronts the Christian Churches in our time—the embodiment of the love of Christ in the world, which expresses itself in the striving for peace and justice. The Christian Churches should work more actively together with all men of good will in the name of peace and the future of mankind.

We are pleased to note that the Russian Orthodox Church and the Czechoslovak Orthodox Church, like other Churches in Czechoslovakia, are singleminded in questions of defending peace and service to contemporary mankind for the welfare of all men and all nations. We trust that fraternal relations between our Churches will deepen and broaden and, by the same token, promote the further strengthening of friendship between our peoples.

I wish that the Prešov Orthodox Theological Faculty may continue to be an active assistant to its Church in Christian witness, in ecumenical service and in peacemaking.

NOTES

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2. A Patristic Greek Lexicon by G. W. H. Lampe. Oxford, 1968.
3. St. Cyril of Jerusalem. *Catecheses*. 18. 23, "The Later Christian Fathers", p. 39.
4. *Ibid.*, 18. 26.
5. St. Irenaeus of Lyons. *Adversus Haereses*, 1, 10. 1—2, "The Early Christian Fathers", p. 92.
6. *The Didache*, 9, 4, "The Early Christian Fathers", p. 50.
7. *The Didache*, 10. 5.
8. *The Shepherd* by Hermas, "Visions", 2. 4.
9. St. Polycarp of Smyrna. *The Martyrdom of Polycarp*, 5. 1.
10. St. Cyprian of Carthage, *Letter* 65.
11. St. Cyprian of Carthage, *On the Unity of the Catholic Church*, 5, "The Early Christian Fathers", p. 264.
12. St. Cyprian of Carthage, *Letter* 52.
13. St. Irenaeus of Lyons, *Adversus Haereses*, 5. 20. 1.
14. Archpriest Sergiy Bulgakov. *Orthodoxy*. Paris, pp. 173-176.
15. St. Ignatius of Antioch. *To the Smyrnaeans*, 8, 2. "The Early Christian Fathers", p. 49.
16. Prof. Nikolai Afanasiev. *The Church of the Holy Spirit*. Prof. I. Zizgulas. *The Unity of the Church in the Divine Eucharist and in the Eucharist and in the Episcopate During the First Three Centuries*. Athens, 1965 (in Greek).
17. Archbishop Vasilij, *op. cit.*, pp. 253-255.
18. St. Ignatius of Antioch. *To the Smyrnaeans*, 8, 1. "The Early Christian Fathers", p. 49.
19. *Ibid.*
20. *The Martyrdom of Polycarp*. Inscription.
21. *Ibid.*, 5. 1.
22. Prof. Archpriest John Meyendorff. "The Catholicity of the Church." *Messenger de l'Exarchat du Patriarche russe en Europe occidentale*, 1972, No. 80, pp. 242-244.

The Fifth Theological Conversations of Representatives of the Roman Catholic and Russian Orthodox Churches

Set for autumn 1978, the Fifth Theological Conversations were postponed due to the death of Pope Paul VI, Metropolitan Nikodim of Leningrad and Novgorod, and Pope John Paul I. As a result of these circumstances they took place only in March 1980. In accordance with an earlier plan, the conversations were held at the Odessa Theological Seminary, situated on the premises of the Monastery of the Dormition.

The opening of the Fifth Theological Conversations of Representatives of the Russian Orthodox and Roman Catholic Churches took place on March 13 in the assembly hall of the Odessa Theological Seminary.* In his welcoming address, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, proposed honouring the memory of Metropolitan Nikodim of Leningrad and Novgorod, a former initiator, a maintainer of contacts and a participant in the conversations between the Russian Orthodox and Roman Catholic Churches.

Metropolitan Filaret went on to note the positive significance of the preceding conversations for the development of theological thought in both Churches. They have also played a definite role in the preparations for a pan-Orthodox dialogue with the Roman Catholic Church.

The Fifth Conversations, Metropolitan Filaret said, would touch upon an important dogmatic theme—the relationship between the Universal and Local Churches, a theme wherein differences exist between Orthodoxy and Catholicism to this day. The participants in

the dialogue will have to set forth frankly the teachings of both Churches on this question and not try to prove to one another the correctness of either side, but to ascertain objectively what unites and what divides both traditions, with the aim of attaining the unity which Christ commanded His disciples.

Metropolitan Filaret then read a paper written by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, which contains a survey of the main events in the life of the Russian Orthodox Church following the Fourth Conversations in Trento (1975), and a description of the relationship between the two Churches during the interim period. After reading the paper, Metropolitan Filaret remarked that it was the background against which the present conversations should be held. His Eminence then extended to the assembly the greetings and blessing of His Holiness Patriarch Pimen of Moscow and All Russia.

Metropolitan Sergiy of Odessa and Kherson delivered an address warmly welcoming the participants in the dialogue.

The next speaker, Cardinal Johannes Willebrands, Archbishop of Utrecht and head of the delegation of the Roman Catholic Church, informed the assembly about the Episcopal Synod of the Roman Catholic Church of 1975, which examined the pastoral and catechetical problem of the modern age, and discussed the "Year of the Three Popes", sharing his recollection of the conclaves at which Their Holinesses Pope John Paul I and Pope John Paul II were elected. Cardinal Johannes Willebrands characterized the present pontificate as the start of a new stage in the life of the Roman Catholic Church. Its characteristic feature is a deep concern for

* See JMP No. 6, p. 52, for the list of the delegates from the Russian Orthodox and the Roman Catholic Churches to the conversations. This article printed in the Russian edition No. 7, 1980.



After the solemn welcome of the participants in the conversations by the pupils of the Odessa Theological Seminary

man as God wants to see him, for man as a full participant in the Mystery of Christ. Whence the profound Christocentricity of the pontificate of John Paul II, who has called upon nations to seek peace and disarmament.

On the next day, March 14, the morning working session was opened under the chairmanship of Cardinal Johannes Willebrands, at which the paper by Archpriest Prof. Vasilii Stoikov entitled "The Local Church and the Universal Church (the Nature of the Church and the Power and Authority of the Bishop)" was heard. The paper explored in detail the ontological Notes of the Church as given in the Niceno-Constantinopolitan Creed: One, Holy, Catholic and Apostolic. The author defined the Local Church as a Church living in the plenitude of communion with other Local Churches, while preserving her independence. The foundation of relationships among them was laid in the early times in a number of canonically formulated norms. Specifically, one of the determining canonical bases of the

present Church was the 34th Apostolic Canon according to which the internal affairs of each Local Church are managed by her episcopate headed by her first bishop. Canon 2 of the Second Ecumenical Council stipulates that primates of the Local Churches should not extend their authority "to Churches beyond the confines of their region".

"In the light of these canons the Local Churches," said Archpriest Prof. Vasilii Stoikov, "enjoy full rights and are equal amongst themselves, independent from one another in the electing and appointing of pastors, in Church administration, ecclesiastical law and court, and in other questions dealing with intra-Church life." United by faith and sisterly love, the Local Churches abide in the One, Holy, Catholic and Apostolic Church.

The Catholic concept of the correlation between the Local and the Universal Churches was expressed in the paper by Hieromonk Raniero Cantalamessa, Director of the Department of Religious Sciences of the Catholic Univer-

sity of the Sacred Heart in Milan. In view of the author's absence at the conversations, the paper was read by Father Pierre Duprey, Assistant Secretary of the Secretariat for Promoting Christian Unity. The paper notes that the theology of the Local Church is relatively new in Catholicism and has been developed only after the Second Vatican Council. Father Cantalamessa believes that there are two ways of reaching a correct understanding of the Local Church. The first is from the Universal to the Local Church, from the Pope to the bishops. In this instance the Local Church in her entire configuration is a "manifestation" of the Universal Church, being almost her "repetition in miniature". The second stretches in the opposite direction: from the Local to the Universal Church. In this sense each Local Church is not a simple reproduction of the model of the Universal Church; they "emerge in the requisite plurality" from the very essence of the Church, which is understood not empirically in the fact of her historical existence, but as the Church of Christ or the Mystery of the Church.

The author himself inclines towards the second way, believing that it is "closer to the Orthodox concept and thus facilitates mutual understanding". One of the most interesting parts of the paper was the similarity drawn between the Eastern Orthodox and Western Catholic ecclesiology and the Trinitarian Mystery. It is based on the possibility of comparing the link between the One, Universal Church and the Local, individual Churches, on the one hand, and the link between the oneness of the Divine Nature and the plurality of the Persons of the Holy Trinity, on the other. Thus, in the East they proceeded from the Hypostases, to the idea of Divine Oneness. Western theologians preferred to base themselves on the idea of the Oneness of the Divine Essence and afterwards approach the task of differentiating the Divine Persons. Similarly, in ecclesiology, the Orthodox begin from the Local Churches in their autonomy and only then proceed to the understanding of the unity of the Church. The West, on the other hand, proceeds from the One Universal Church to the Local Churches. The pa-

per stresses the need to harmonize not the two approaches to the problem of the Church.

Following a short intermission, Father Pierre Duprey supplemented the paper he had read with a talk in which he shed light on the "ecclesiology of communion" from the Catholic viewpoint. According to the Second Vatican Council, there is a difference between complete and incomplete Church communion. The Roman Catholic Church admits that she is in incomplete communion with the Orthodox Church. This makes them Sister Churches, whose complete communion is impeded only by the lack of a mutual clarification on certain points. Another difference with the Orthodox is the understanding of papal ministry, which for Catholics is "ministry of unity, ministry of concord".

The next paper presented was entitled "The Nature of the Church" by Archpriest Vladimir Mustafin, lecturer at the Leningrad Theological Academy. Proceeding from the concept of the essence of the Church as a God-Man organism the author develops the idea about the ecclesiological dual nature (dyophysitism). There exists a definite analogy between the divine and human parts of the Church, on the one hand, and the correlation of the divine and human natures in the one Person of Christ, on the other. One can speak of an asymmetrical dyophysitism, for in the Church the divine side determines the human side. The basic Notes of the Church originate from the fact that the "essential signs of the God-Man reveal the divine in the world."

In the afternoon, Canon Jacques Desseaux presented the fourth paper on the main theme: "Some Theological and Practical Aspects of the Relationship of Churches Among Themselves and with the Church in Her Totality"; it is based on the documents and experience of the Catholic Church of France. The first part of the paper deals with Church communion as it is given in Holy Scripture; the second part gives an image of the Church in concord with other Churches in the light of modern Catholic ecclesiology. The third part adduces a number of concrete examples of intra- and inter-Church relations "in their con-

tinuity, development, researches and discoveries”.

After the paper, Metropolitan Filaret proposed holding a general discussion in which both sides could come to a deeper understanding of one another through a frank exchange of views on the papers read. During the discussion of the problem of the comparison and correlation of the Universal and the Local Churches, the Orthodox delegation proceeded from the concept of Christ's Church as the bearer of the plenitude of the Notes of grace imparted and contained within and with her by the Holy Spirit, as well as the means of grace to save men. The One, Holy, Catholic and Apostolic Church is the Body of Christ, *the fulness of him that filleth all in all* (Eph. 1. 23), existing actually or potentially in the whole universe. In keeping with the traditions of Russian theology, the Orthodox participants in the conversations examined catholicity (sobornost) as the organic integrity of the Church uniting all of her members. This concept of catholicity derives from the apostolic definition of the Church as the Body of Christ (Col. 1. 18. 24). Catholicity signifies the plenitude of possessing the truth revealed by God and the means of grace necessary for the salvation of her members (2 Thess. 2. 16-17). The catholicity of the Church does not depend on the number of her members, territorial distribution or other empirical conditions. The term “catholic” reflects the ontological Note of the Church, meaning not the mere unity of her members in faith, prayer and life, but their organic unity in the Body of Christ. Conversely, the term “universal”, although often used synonymously with the term “catholic”, refers to the outward characterization of the Church, to her boundlessness as to time, place and nation (Col. 3. 11). In other words, this concept is hardly identical to catholicity, as it expresses only one of its facets. Given this understanding of the term “universal”, the concept “Universal Church” includes the Local Churches *in toto*, each of which is an actualization, a concrete revelation and a visible manifestation of the One, Holy, Catholic (*Sobornaya*) and Apostolic Church of Christ.

The emergence and spread of the Church of Christ began soon after she was created on Pentecost (Acts 2. 1-4), the first result being the formation of the Local Church of Jerusalem, which was also the Universal Church at this stage of her development. The further spread and development of the Church proceeded along the lines of the formation of other Local Churches, daughter Churches in relation to the Jerusalem Church (Acts 2. 4-5, 14; 9. 2; 15. 22); of consolidating and increasing the body of each Local Church separately and, finally, of strengthening ties among the newly emergent Local Churches. The preservation by the Local Church of the Apostolic Tradition which she received at her inception and formation (2 Thess. 2. 15) was a guarantee and a condition of her organic unity with other Local Churches.

The Local Church possesses the plenitude of the Notes and means of grace so long as it remains faithful to the Apostolic Tradition and Succession in doctrine and ordination (1 Tim. 4. 6, 14; 5. 22). The plenitude of grace of both the Universal and the Local Churches includes, specifically, the possession of all the Notes of the Church given in the Niceno-Constantinopolitan Creed—One, Holy, Catholic and Apostolic. No matter how small she may be, each true Local Church is Catholic in the full sense of the word. As each particle of the Holy Gifts is the true Body of Christ, so too each Church is the true Catholic Church (possessing all the other Notes as well), and not a part of the Catholic Church.

However, there are properties of the Universal Catholic Church, such as doctrinal infallibility (Jn. 14. 26; 1 Tim. 3. 15) and invincibility (Mt. 16. 18) which do not always manifest themselves in the life of the Local Church. Church history knows of instances when individual Local Churches fell into heresy or schism, which resulted in the full or partial loss both of the organic tie with other Churches and the salvific grace-filled properties inherent in the Church. History also records instances of complete (usually coercive) destruction of individual Local Churches which, while decreasing the size of the Universal Church did not influ-



The participants in the conversations visiting the Church Archaeological Museum of the Odessa Theological Seminary

ence her plenitude of grace nor disturb her Notes of grace.

Though identical to the Universal Church in her sacramental essence, each Local Church differs from her in size and those properties which guarantee her doctrinal infallibility and existence to the end of the world. But these properties would be possessed by a Local Church even if she were the only Catholic Church left because of historical conditions. The hierarchy of each Local Catholic Church possesses the plenitude of hierarchal gifts and rights according to Apostolic Succession and is canonically on a par with the hierarchs of other Local Churches, as was the case in the period of the Seven Ecumenical Councils.

During the discussion, the attention of the Orthodox participants in the conversations was directed to a number of points in Father Cantalamessa's paper, particularly his analogy between

the Trinitarian and ecclesiological theology. Archpriest Prof. Liveriy Voronov pointed out that whereas a certain balance between East and West was found in the sphere of the Trinitarian theology, there is still no such balance in the sphere of ecclesiology. He called for the need to adhere to a stricter historical approach in solving this problem. Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy also admitted that reducing the Trinitarian theology to two different schemes was somewhat artificial. Hieromonk Emmanuel Lanne, a member of the Roman Catholic delegation, in turn stated that he was of the conviction that the possibility of drawing a parallel between the two natures of Christ and the Church was limited. The Christological comparison has its limits primarily because in Christ there is One Person but in the Church there is a reverse proportion, for we, her members, possess human persons.

The participants in the discussion focused on structural elements in the organization of the Church. For the Orthodox side, as expressed by Prof. A. I. Osipov in his address, the question of the forms of government was never of a dogmatic nature and does not touch upon the ontological nature of the Church. In explaining its understanding of the principle of the centralization and the nature of papal authority, the Catholic side pointed out that the Church in her plenitude can be expressed by her head, but that the Pope does not have infallibility apart from the infallibility which was given to the Church and the entire episcopal collegium as the bearer of doctrinal authority.

At the next morning's session, which was chaired by Cardinal Johannes Willebrands, the discussion of the correlation between the Universal and the Local Churches, in the Catholic and Orthodox understanding, was continued. One of the main themes of the discussion was the problem of the centrality of Church unity in Eastern and Western traditions. The Catholic theologians shed light on the problem in the spirit of the Second Vatican Council, underscoring the role of collegiality in relations between the Holy See and

the Local Churches, yet emphasizing the importance of the Pope as the "universal head of the Church".

A frank and lively exchange of views also took place on the question of the Pope's infallibility, which was defined as dogma at the First Vatican Council. While recognizing certain difficulties in the understanding of the meaning of this dogma, the Catholic side emphasized its perpetual significance for its Church, viewing the Pope's infallibility as a doctrinal infallibility which the Church as such possesses. The Orthodox side in turn emphasized the unacceptability by it of the dogmatized forms of Church government and the Pope's infallibility. At the same time, communion between the Local Churches should not lead to the recognition of the exclusive authority of one Church over the others. A commission for the compilation of the resultant document on the subject under examination was elected in conclusion of the discussion.

The afternoon session of March 15 was chaired by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. The floor was first given to Cardinal Johannes Willebrands, who, by way of illustrating the previous discussion on the problem of Church authority and collegialism, spoke about the recent synod of Dutch bishops in Rome.

Afterwards, the paper by Archbishop Lucas Moreira Neves entitled "The Woman in the Church Today" introduced the work on the next theme of the Fifth Theological Conversations. This paper contains a survey of the experience of the Catholic Church with regard to the mounting movements demanding a greater role for women in the life of the Church. Attention was focussed on the viewpoint of the Second Vatican Council on this question. The council noted the fact that the voice of women is capable of becoming the voice of the majority within the Church; however, up to now it has had little opportunity of being heard.

In the supplement to the Decree on the Apostolate of the Laity it says: "Since women are taking a more and more active part in the entire scope of the life of society in our time, it ap-

pears very important that they should participate more broadly in the activity of various spheres of the Church apostolate."

The speaker also informed the participants about the ecumenical contacts on this question, about the Third World Congress of the Apostolate of the Laity held in Rome in October 1967, which touched upon the problem of the ordination of women, and about the assembly of the synod of bishops and the commission on the study of the role of women in society and in the Church. In response to a request by this commission the Sacra Congregazione per la Dottrina della Fede, published a declaration in January 1977 entitled "Inter Insigniores", in which it reaffirmed the traditional stand of the Roman Catholic Church on this question. At the same time it is striving to invigorate the activity of women in the sphere of evangelization, which entails work in spiritual and religious education, preparation for the Sacraments, participation in Catholic socio-professional movements and a number of other spheres.

"And so," Monsignor Lucas Moreira Neves said in conclusion, "today we are addressing ourselves to the question of a broader and more responsible participation of women in Church life. This participation requires serious education on their part, just as the Church community must prepare itself."

After this Archimandrite Avgustin Nikitin read his paper on "The Position of Women in the Church". He made a historical survey of the problem, including an analysis of the position of women in the ancient world, in Old Testament times, and of their service in early Christian communities and in the Middle Ages. A special place was given to the theme "The Service of Women in the Russian Orthodox Church". In conclusion the author delved into the problem of the ordination of women, dealing with the reasons for the origin of this question.

During the discussion that followed particular interest was generated in the participants by the information on the various concrete forms of women's participation in ecclesiastical service. On the whole the discussion demonstrated the identical stands of both Churches,

which take a negative attitude to the problem of the ordination of women.

At the conclusion of the working session, His Eminence Metropolitan Filaret asked the speakers to give a short summary of the general conclusions of their papers, expressing the attitude of both Churches to the problem of the ordination of women.

That evening, the participants in the conversations attended the service in the monastery's Church of the Dormition. On the next day, Sunday, March 16, both delegations were solemnly welcomed at the Cathedral Church of the Dormition in Odessa by the cathedral clergy and numerous parishioners. Before the service, the delegates kissed the deeply revered Kasperovskaya Icon of the Mother of God. The Divine Liturgy was concelebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Sergiy of Odessa and Kherson; Archbishop Vladimir of Dmitrov, and Bishop Il'ian of Solnechnogorsk.

After the service, both delegations returned to the Monastery of the Dormition, where the next session took place. Two reports were heard on the problem of bilateral and multilateral dialogues in the Churches.

The first report was delivered by V. V. Ivanov, lecturer at the Moscow Theological Academy. It contained a survey of the numerous theological contacts which the Russian Orthodox Church maintains with the Roman Catholic, Anglican, Old Catholic, Evangelical Lutheran and Reformed Churches.

The second report, read by Hieromonk Emmanuel Lanne, was dedicated to problems of the methodology of conducting bilateral and multilateral conversations involving the Roman Catholic Church. The speaker examined three major questions which arose in this connection: (1) the nature of dialogues, (2) the common points revealed during the holding of dialogues, and (3) the form of unity, to which they should lead.

Afterwards Cardinal Johannes Willebrands, who chaired the session, opened a discussion on the reports heard. Following this, both delegations left for the Catholic Church of St. Peter in Odessa, where a solemn meeting took

place with its rector and the faithful who filled the church. The Mass was celebrated by Cardinal Willebrands, who was assisted by other Catholic participants in the conversations.

The next morning, March 17, the final meeting was held, at which the participants discussed and adopted the resultant documents. A lively discussion was generated by the points in the communiqué which dealt with the correlation between the Universal and the Local Churches and the position of women in the Church. The themes for the forthcoming round of theological conversations between the two Churches, which have become a tradition, were decided upon. The concluding address was made by Metropolitan Filaret of Kiev and Galich, who called the conversations an overture to the pan-Orthodox dialogue. Despite the existing difficulties and differences in the understanding of the principal problem, he said, the conversations had proceeded in an atmosphere of fraternal love and frankness.

V. IVANOV

Visit to Belgium

A delegation of the Russian Orthodox Church headed by Archbishop Nikodim of Kharkov and Bogodukhov visited Belgium from May 20 to 27, 1980, at the invitation of the Belgium-USSR Friendship Society. It included Archpriest Boris Udovenko of the Kiev Diocese and Tatyana Novikova, interpreter at the Department of External Church Relations.

In the morning of May 20, we were met at the Brussels Airport by Mr. Marion Choubert, General Secretary of the Belgium-USSR Friendship Society; Father Henri Carlier; V. N. Tokmakov, Cultural Attaché of the Soviet Embassy in Belgium, and other officials.

That same day, the delegates were on a sightseeing tour of Brussels; they saw architectural monuments and visited the main churches.

On May 21, the delegates were officially received at the Belgium-USSR Friendship Society by Mme M. Choubert, the general secretary; and Simeon

Parlomaïs, the former secretary. Father Henri Carlier and other representatives of the society were also present. They told the guests how the friendship society had been founded, about its development, successes, problems and current work. There is a large library at the society and courses are given in the Russian language and literature. The society maintains contacts with religious and public figures as well as religious associations both in Belgium and in the USSR thus promoting better understanding between the peoples of the Soviet Union and Belgium. The general secretary stressed the special interest of the Belgian public towards the visit of an ecclesiastical delegation from the Soviet Union. It gave the Belgian public an opportunity to get to know the position and life of religious associations in the Soviet Union; this will, undoubtedly, help to form correct views on the subject.

That same day, our delegation visited in Louvain the Flemish Roman Catholic University where they had a talk with Dean Lambrecht. The theological faculty which they inspected has approximately 700 students.

In the evening, a reception was held in honour of our delegates by the representatives of Pax Christi International. At the reception they met Canon Raimon Goor, a prominent Belgian public figure, a participant in the movement for European security, and a member of the Pax Christi Presidium, as well as other leaders of Pax Christi.

This Roman Catholic movement for peace arose after World War II and spread to many countries of the world. A bishop is the president of Pax Christi in every country where it exists. This Christian society is making efforts to convey to the people the ideas of peace, as well as truthful and objective information that promotes peacemaking. Although at present certain circles in the West are against the idea of disarmament and encouraging a new wave of the cold war, the peace forces are continuing to struggle actively against the threat of war. Pax Christi has decided to mark Peace Day annually on January 1 when it offers fervent prayers for peace.

Ms. Emilie Ardoult, who was the Pax Christi secretary in Belgium for many years, said that their organization had 200 members. It publishes a quarterly, has a committee of 70 members, three working groups, and various commissions. The commission on education, for instance, works on problems of relations between students and teachers in educational institutions. A commission on disarmament was formed this year. The coordination group meets once a month and draws up a general working plan.

Charles Roi, a member of the Belgian committee of Pax Christi, said that they maintained contacts with other countries. At present a campaign is on under the motto "Disarm in Order to Live". Thirteen countries are members of Pax Christi. According to Charles Roi, Pax Christi works, first of all, to bring the Peace Doctrine of the Pope and the bishops to the peoples throughout the Roman Catholic world. Pax Christi also links the peace movement of the Roman Catholic Church with the rest of the world.

On May 22, the delegation visited the Free University in Brussels and was received by M. Adeau, the president of the university. He has held this post since 1965, the year the university was founded. Its function is to study the history of Christianity and free thought. The university in Louvain is Roman Catholic. In Brussels, the university was founded to counterbalance as it were the one in Louvain, hence the name "Free". In 1965, an institute of the history of Christianity and free thought was opened at the university. The ancient, mediaeval, modern and contemporary ages are studied there. Lectures on the study of the text and dogmas of faith are given 15 times a week. These lectures are published. Only persons with higher education, are admitted to the institute. It studies the history of non-Christian religions—Islam, Judaism, etc. Orthodoxy is also studied although there are no special lectures on the subject.

M. Adeau, the president of the university, is personally interested in the position of the Churches and the relationship of religions in the USSR, as well as in the life and activity of

the Russian Orthodox Church. For his part, he wants to establish friendly contacts with the theological schools of our Church.

Our delegation visited also the Walloon Roman Catholic University in Louvain Neuve. It inspected the archaeological museum of the theological faculty, the library, and the university town which is built in a mediaeval style. The delegates then answered questions put to them by their hosts.

On May 23, the delegation got acquainted with the life of the Benedictine monastery of the Eastern Rite in Cheutonne. At the entrance to the church we were cordially welcomed by the father superior and the brothers. The delegation attended the evening service, which was held in Church Slavonic and according to the Orthodox Rite. All the icons in the church, from the iconostasis to the narthex, are painted in the old Russian style and the life in the monastery follows the order of Russian monasteries. On the church and the graves in the monastery cemetery are eight-pointed crosses.

On May 24, Saturday, the delegation visited the centre on patristic studies at the Brugge, Abbey of St. Peter. The superior of the Benedictine abbey, Reverend Father Illeguius Dekkers, showed us the library and the centre's latest works on eastern patrology. Thirty persons are living and working in the abbey.

That same day, the delegation was invited to dinner in the mediaeval Château-de-Mallo Castle, which is today a convent. Sister Lucas showed us the church and the convent, as well as the castle surrounded by a moat.

Then the guests visited the hospital and the church which was built in 1280 and dedicated to the Mother of God, as well as the "Groeninge" and "Memling" art galleries and the Hospital of St. James.

On May 25, Holy Trinity Day, the delegation took part in divine services in an Orthodox church. Divine Liturgy and the Trinity Vespers were conducted by Archbishop Vasiliy of Brussels and Belgium, Archbishop Nikodim, Archimandrite Korniliy, and Archpriest Boris Udovenko. They were assisted by Deacon Mikhail Gorodetsky. Arch-

bishop Nikodim preached a sermon on the theme of the feast. Archbishop Vasiliy greeted the delegates.

That same day they went to the Mechelen Archbishopric of the Roman Catholic Church and to the Cathedral of St. Rombaud (8th century) where they had a talk with Canon Desseaux. On May 26, in Ghent, the delegation visited the Cathedral Church of St. Bavon (7th century and saw the work of van Eyck (†1441) — "The Ghent Altarpiece". Vicar Bishop De Kesel showed us the cathedral and its paintings.

In Eekloo, the guests met Archpriest Ignatios Pekschatadt of the Constantinople Patriarchate, the rector of the unique parish in Ghent: 85 per cent of the parishioners are of non-Orthodox origin, who were converted to Orthodoxy. They conduct services in Flemish but the melodies are Russian. When Father Ignatios was a lawyer he acted as the precentor of the choir, then, at the parishioners' request he became a deacon, and after two years — a priest.

The parish bought two three-storey buildings standing side by side; the ground floors of both buildings were made into a church. On the other floors there is a baptistry, a room for choir practice, and a hall for parochial meetings. We attended the evening service. There is hardly any difference from our service: the rituals, the melodies and the church itself were all familiar. Only the singing and reading were in Flemish.

On May 27, the delegation was received by Ambassador S. K. Romanovsky at the Soviet Embassy in Belgium.

The delegates left for their Motherland that day. During our stay in Belgium many expressed their confidence that this visit as well as the ecumenical contacts and meetings with theologians and public figures of Belgium would be of benefit to our Churches and peoples, would promote mutual understanding and greater confidence between our countries. We believe that all this will help to preserve peace on Earth.

Archpriest BORIS UDOVENKO

**THE PILGRIMS OF THE RUSSIAN ORTHODOX CHURCH IN THE HOLY LAND AT PENTECOST
IN MAY 1980**



Metropolitan Filaret of Minsk and Byelorussia during divine service on Holy Spirit Day, May 26, 1980, in the Trinity Cathedral of the Russian Orthodox Mission in Jerusalem

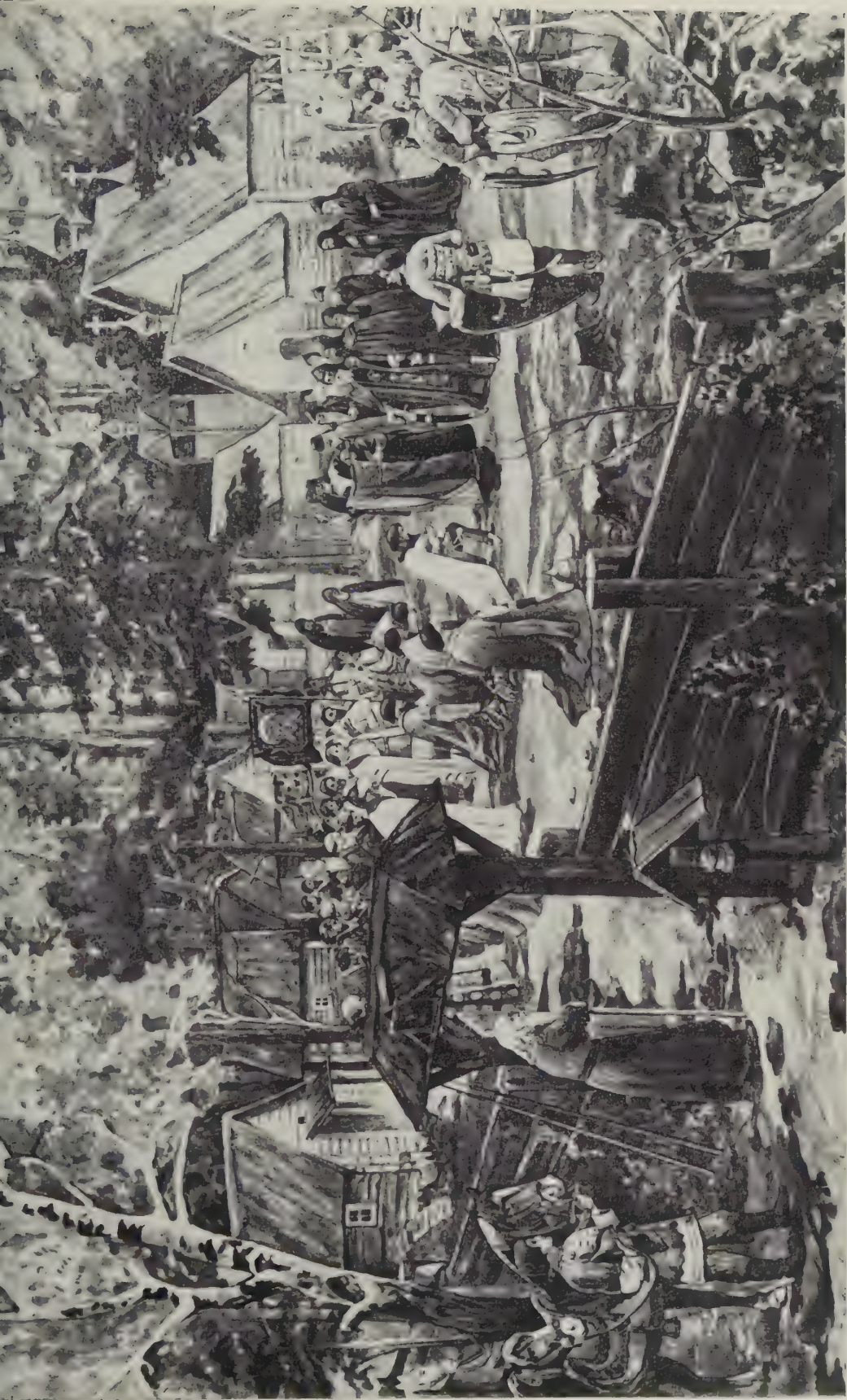


The Pilgrims of the Russian Orthodox Church and Guests in the Gorneye Convent



Archistrategus of the Heavenly Host,
St. Michael the Archangel — the patron of the Russian warriors

The icon in the Cathedral of St. Michael the Archangel, Moscow Kremlin



St. Sergiy of Radonezh blessing Grand Duke Dimitriy of Moscow and the warriors before the Battle of Kulikovo

A woodcut about the Battle of Kulikovo, 1380.



International Conference of Young Theologians in the GDR

From June 6 to 12, 1980, a conference of young theologians of several countries of Eastern and Western Europe took place in the Youth Centre of the Evangelical Lutheran Church in Hirschluh near the town of Schtorough (GDR). The following representatives of the Russian Orthodox Church took part in its work: Archimandrite Avgustin, lecturer at the Leningrad Theological Academy, and Sergei Ras-skazovsky, an LTA student. The delegation also included a young pastor of the Evangelical Lutheran Church in Estonia, the Rev. Georgiy Lillemayae. In all, the conference was attended by 67 delegates from 17 countries of Europe. Of these, 26 were representatives of the Evangelical Lutheran Church in the GDR.

On June 7, papers were read by representatives of some Churches. The paper by the Rev. G. Lillemayae on the present-day condition of the Evangelical Lutheran Church in Estonia was received with great interest.

At present, the Evangelical Lutheran Church in Estonia has 142 parishes guided by 94 pastors. In Tallinn, at the Consistory of the Evangelical Lutheran Church there is a theological institute, headed by its dean, Prof. Ago Viliyari with 40 students.

The next day, Sunday, June 8, Father Radim Pulec (Orthodox Church of Czechoslovakia), it being his name day, celebrated Divine Liturgy which was attended by the participants in the conference. Father Radim Pulec is the editor of the journal *Hlas Pravoslavi*, librarian of the Metropolitanate Council of the Orthodox Church of Czechoslovakia and the Rector of the Church of Sts. Cyril and Methodius in Hořovičky, near Prague. He is also a member of the Theological Commission on Preparation of the Orthodox-Lutheran Dialogue.

After the Liturgy, the participants in the meeting toured the parishes and got acquainted with their life and the work of young people actively carried

on by the representatives of the Land Evangelical Lutheran Churches, GDR.

The delegates of the Russian Orthodox Church visited the town of Meissen.

On June 9, the plenary meeting was opened by the Rev. Dr. Dietrich Gutch, a member of the Ecumenical Youth Council in the GDR. At present, he is the head of the Youth Ecumenical Service of the Federation of the Evangelical Lutheran Churches in the GDR. The Rev. D. Gutch greeted the gathering and told them about the history of the youth ecumenical movement in Europe and about its tasks.

The Ecumenical Youth Council in Europe (EYCE) is a fellowship of national ecumenical or, in the countries where there are none, confessional youth councils which represent young people of various European Churches who recognize, according to Holy Scripture, Jesus Christ as their Lord and Saviour, and who desire to serve Him and mankind.

The EYCE, which was established in 1968, gives Christian youth an opportunity to pray together, to get acquainted, and exchange opinions. At the same time, the EYCE stimulates the young Christians to work for the welfare of their neighbour, and to seek an answer to the question: What do we have in common in spite of all the differences in our confessional traditions, culture, and the political systems under which we live; what unites us despite our different theological and political positions, and how can this unity be clearly expressed for the people of our time?

The EYCE unites representatives of the Christian youth of Austria, Belgium, Bulgaria, Czechoslovakia, Denmark, Finland, France, FRG, GDR, Great Britain, Hungary, Iceland, Ireland, Italy, the Netherlands, Norway, Poland, Portugal, Romania, Spain, Sweden, Switzerland, USSR, Yugoslavia. Among them are Anglicans, Bap-

← The brethren of the Trinity-St. Sergiy Lavra. In the centre — Archimandrite Ieronim, the father superior



Wittenberg (Lutherstadt). The city square: the monument to M. Luther and Ph. Melanchthon

tists, Lutherans, Methodists, the Orthodox, and the Reformed.

The EYCE President is Christian Hollander (Sweden); Archimandrite Iosif Pustoutov, Head of the Post-graduate Courses at the Moscow Theological Academy, has been the vice-president of the organization since 1975.

The EYCE convenes annually its general assemblies which are attended by 80 to 100 delegates from various countries.

The Executive Committee of the Youth Council is convened thrice a year. It consists of seven men, and is elected by the general assembly for a three-year term. Every year in May, the Youth Council invites youth leaders to a conference which lasts a week. For many years the Church Youth Centre in Hirschluh has been the place for such conferences. From 50 to 60 staff members of Christian youth organizations from different countries of Europe work together there on theological problems.

The preparation and planning of the

ecumenical youth services in Europe (EYSE) are constant EYCE activities. Within the framework of this programme approximately 20 research and work camps are opened in which young Christians from different countries can spend 3-4 weeks in summer. They hold seminars on topical problems. Apart from this, the programme includes a week-long preparatory conference for the leaders of the camps and also meetings on the preparation and evaluation of the results for participants on a national level.

Alongside these forms of constant activities, the EYCE organizes consultations and conferences on different themes, for example, on the position of foreign workers in Western countries, on justice, and so on. The EYCE promotes cooperation among European youth and students' organizations. The EYCE also promotes further development and contacts with the World Council of Churches, the European Bureau of the World Student Federation, the Youth Commission of the Christian Peace Conference, and other

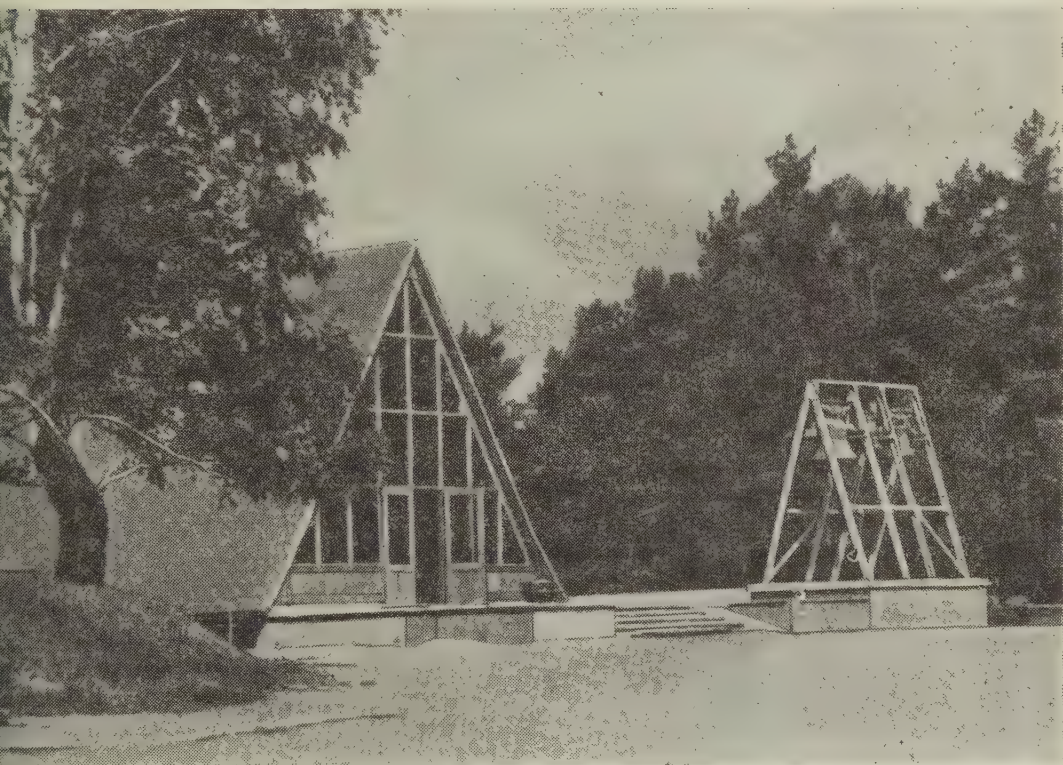
Christian youth organizations, for example, with the Christian Working Youth, the Young Men's Christian Association and the Syndesmos—the World Fellowship of Orthodox Youth Organizations.

After becoming acquainted with the activities of the Ecumenical Youth Council in Europe, the participants in the meeting discussed the reports on the work and results of the world conference "World Mission and Evangelism" which was held on May 12-24, 1980, under the aegis of the World Council of Churches in Melbourne, Australia. Among the young theologians gathered in Hirschluh, three were participants in the Melbourne conference: the representative of the Land Evangelical Lutheran Church in Saxony (GDR), Maria Schneider; the representatives of the Russian Orthodox Church, Archimandrite Avgustin Nikitin and S. Rasskazovsky. The guest from India, the Rev. Marsalan Badzh, (Lutheran), analyzed the peculiarities of evangelization in India where local culture and tradition differ from those in Europe.

During the last days, the delegates to the conference worked in small groups and discussed different questions pertaining to the position of Christian youth in various countries: the problem of employment and unemployment, the problem of violence and non-violence, the role of multinational corporations, the help to the poor in developing countries, etc.

Closing the youth conference, the Rev. Dietrich Gutch summed up the results of the meeting and elucidated the theological bases and the meaning of the work of the Christian youth movements, outlined the future work of the young theologians participating in the ecumenical movement. The President of the Ecumenical Youth Council in Europe, Christian Hollander, thanked the delegates for their contribution to the work and expressed his hope that they would overcome the difficulties which inevitably arise in establishing new relationships in the fields of peacemaking and ecumenism.

When the work of the conference was over, the delegates of the Russian Orthodox Church had an opportunity



The youth centre Hirschluh. The belfry and the chapel, where the conference was held

to visit Eisenach and Wittenberg which are connected with the life and work of Martin Luther, and studied the historic documents of the Reformation.

After their return to Berlin on June 17, the delegates of the Russian Orthodox Church attended the Divine Liturgy celebrated by Archbishop Melkisedek of Berlin and Central Europe,

Patriarchal Exarch to Central Europe in the Church of St. Sergiy of Radonezh at the Exarchate in Berlin. On that day he was marking the 15th anniversary of his hierarchal ministry.

Later the members of our delegation left for home.

Archimandrite AVGUSTIN

Fraternal Contacts with Christians in Morocco

The Parish of the Resurrection of the Russian Orthodox Church in Rabat, the capital of Morocco, is a member of the Council of Christian Churches in Morocco since 1977. It is an active participant in the ecumenical meetings at local level in the spirit of fraternal cooperation.

Some meetings of the Ecumenical Council of Churches in Morocco should be noted in considering the participation of the Resurrection Parish in the local ecumenical life during 1979.

The regular meeting of the council took place on October 6, 1979, in Casablanca, at the residence of the Greek priest, Father Sabbas Karras. In accordance with the programme, the participants discussed the message from Metropolitan Parthenios of Carthage (Alexandrian Patriarchate) to the council; the affairs of the archives and work of the council; perspectives of work on theological education; activities of the Bible study groups; the question of mixed doctrines, and the future organization of work.

On November 24-25, 1979, in Casablanca, the session of the Synod of the Evangelical Church in Morocco took place. About fifty members of the Synod were present, as well as representatives of Orthodox, Roman Catholic and Anglican Churches. Archpriest Nikolai Zakharov, Rector of the Resurrection Parish, delivered an address of greeting on behalf of the Russian Orthodox Church. It was published later in the Moroccan weekly *Vie Nouvelle*. The discussions at the synodal meetings showed the desire of the ordinary members of the Church for inter-Church rapprochement both in the sphere of pastoral guidance and in the search for intercommunion.

On December 1, the regular meeting of the ecumenical council was held in

Casablanca, at the residence of Mr. G. Zer, an ecumenical figure and a Roman Catholic by faith. At the meeting, the following questions were considered: cooperation of Christian Churches in Morocco, preparations for holding the week of Christian Unity in Morocco, the publishing, twice a year, of the information *Journal of the Council of Churches in Morocco*, under the aegis of the weekly *Vie Nouvelle*. The discussion of Islam and ecumenism, a pressing problem in the local situation, is to be noted.

On December 15, Archpriest Nikolai Zakharov, at the invitation of the Rev. Roger Chatenier, went to the Christmas reception given by the Evangelical community in Rabat. On December 22, Archpriest Nikolai Zakharov attended the Christmas Mass in the Roman Catholic Cathedral Church of St. Peter in Rabat. On December 31, a traditional New Year luncheon was given at the residence of the Roman Catholic Archbishop Jean Chabbert. Clerics of the Rabat Roman Catholic Diocese, the representative of the Russian Orthodox Church Archpriest N. Zakharov, the Rev. R. Chatenier were also present.

In 1980, inter-Christian contacts in Morocco were marked by the following events. From January 20 to 27, in some churches and parishes of the country in Casablanca, Rabat, Meknes, Fes and others—ecumenical services were held for the Christians of different denominations. The services were followed by the fraternal repasts and talks on Christian unity and thoughts of God, which stir a believer's soul. The World Council of Churches proposed as the theme of ecumenical prayers "Thy Kingdom Come".

On January 21, the ecumenical service was held, in order of priority, in the Church of the Resurrection; Roman Catholic Archbishop Jean Chabbert and the Rev. Roger Chatenier of the Evangelical Church participated. Similar services were held later in the Roman Catholic cathedral in Rabat and in the Evangelical church, where Dr. Lindcey, a missionary from Ireland, who arrived in Morocco at the invitation of the local ecumenical council, delivered a lecture on the life and activity of the Anglican Church. On January 23, Archbishop Jean Chabbert gave a luncheon in honour of Dr. Lindcey.

On February 15, in the premises of the Franciscan convent in Rabat, a conference took place, at which Dr. Anatole Estrin, a historian from Tangier, read a paper on the biblical history and Forefather Abraham, from the standpoint of the Christian-Islamic-Judaic dialogue.

On March 15, in the residence of the Evangelical Church in Casablanca, the regular meeting of the ecumenical council was held, with the programme: the results of the preceding meeting, reflections on the theme "Church Today", the Islamic-Christian dialogue today, the status of our communities. The majority of the Roman Catholics and the Reformed in Morocco considered the pro-

blem concerning the project of building a mosque in Paris. This fact testifies to the opportunities of the dialogue also in the countries of Maghreb.

On May 3, at a meeting of the ecumenical council in Casablanca, the idea of holding a dialogue between Christians and Muslims on a local scale was discussed. The question of Ramadan was proposed for the forthcoming theological discussion [Ramadan, or Ramazan, is the ninth month in the Muslim lunar calendar and the fast observed in this month].

In 1980, the Paschal service in the Church of the Resurrection was attended by Archbishop Jean Chabbert, the Rev. Roger Chatenier, some ambassadors and the representatives of the Christian public in Rabat. After Liturgy, all those present partook of the traditional breaking of the fast in the parish house.

Archpriest Nikolai Zakharov was invited by the ecumenical group of Tangier to visit the city in June 1980, to celebrate Divine Liturgy and give a catechism lesson, as well as to deliver lectures on the life of the Russian Orthodox Church and show the film "The 1971 Local Council of the Russian Orthodox Church".

Archpriest NIKOLAI ZAKHAROV
(† October 21, 1980)

Christian-Muslim Youth Seminar in Bossey

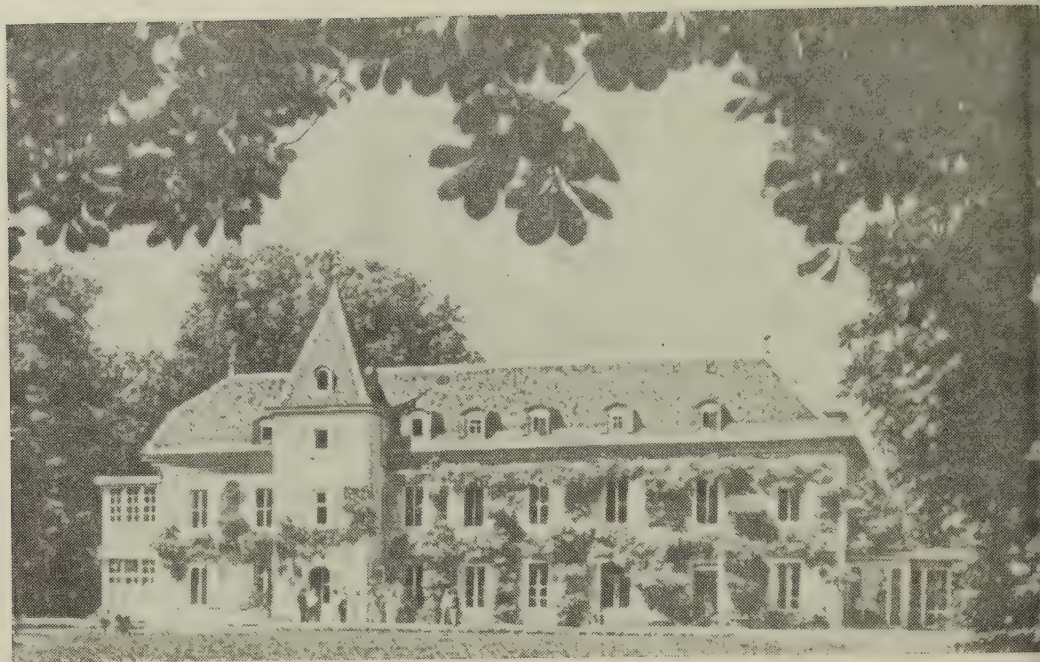
An international seminar of Christian and Muslim youth was held from June 22 to 28, 1980, at the Ecumenical Institute in Bossey, Switzerland. Participating in the meeting were 48 delegates, including 34 Christians and 14 Muslims. The Russian Orthodox Church was represented by Archimandrite Avgustin Nikitin, a member of the WCC Commission on Dialogue with Non-Christian Religions and Ideologies and a lecturer at the Leningrad Theological Academy.

The seminar theme was "To live as a believing people in a changing society".

At the opening of the seminar, Dr. John Taylor (Great Britain), Director of the WCC Commission for Dialogue with Non-Christian Religions and Ideologies, noted that this was the first such

meeting conducted under the aegis of the World Council of Churches. Over the last ten years there have been regional meetings of Christians and Muslims in various countries, but they dealt only with theoretical questions. Mr. Taylor expressed the hope that the participants in this meeting would overcome national, doctrinal, cultural and language barriers, and take an active part in the work of the seminar. Life itself, he observed, demands of us all that we constantly seek ways towards joint action for the welfare of our communities, and the establishment of greater mutual understanding.

In the course of the following two days, the delegates were divided into regional groups: (1) The Middle East, (2) Africa, (3) Asia and Oceania, (4)



Ecumenical Institute in Bossey

Europe and North America. Members of each group delivered reports at plenary sessions on the religious situation in their countries and on the prospects for developing Christian-Muslim relations.

A Christian participant in Group 1, Samira Rihani, analyzed the difficulties which Christians and Muslims have encountered in Lebanon for many years. In her opinion the conflict between Lebanese Christians and Muslims is due, in part, to economic factors which in turn are determined by the presence of different cultural and religious traditions.

A Muslim delegate from Lebanon, Nada Halvani, noted that in accordance with the teachings of the Koran, every Muslim man and woman should strive for knowledge and should constantly raise the level of his education. As regards the crisis in Lebanon, she continued, it is highly regrettable that the political leaders use the religious beliefs of the population to divide the country.

The Rev. Victor Diab (Episcopal Church, Jordan) read a paper that briefly traced the history of Christian and Muslim relations in the Middle East since the beginning of Islam.

Abu Ismail Hummos, a Palestinian delegate who presently lives in Fribourg (Switzerland), spoke to the delegates about the future of Palestinian emigrants and about the difficulties which they experience.

This was followed by reports from African delegates. Separate reports were presented by Egyptian Muslim representative Ahmed Tabrik and Albert Yussef (Coptic Church, Cairo). Both noted that Egypt is currently experiencing outbursts of fanaticism by some followers of the "Brother Muslims" movement, outbursts which are hampering the normal activities of Christian communities. As a result, the Synod of the Coptic Church has had to adopt a decision to discontinue festal processions, which are customarily held outside the Churches on feast days, to avoid possible attacks by fanatic members of the aforementioned movement.

Magda Rufan (Coptic Church), Sar Makluf (Muslim Community, Egypt), Isaak Epitan (Nigeria, Anglican Church), and Lombia Nakanile (University of Makerere, Uganda) discussed the situation in their communities and Churches.

Megademini Nejiba, a Muslim del

ate from Tunisia, spoke about the rich historical heritage of Maghreb (the ancient name for the Arab lands along the Mediterranean seacoast of Africa). At present, she added, religious questions play an important role in the political and social life of Tunisia. However, Tunisia became the second country after Turkey, to pursue the path of secularization in the Muslim world. No other Arab state has so firmly proclaimed a break with the Shariat and the centuries-old traditions of Islam. In recent years, though, national identity is being expressed with a higher spiritual value, and Islam is looked upon as one of the main factors in this development.

A discussion of the reports followed. It was noted that for two hundred years Muslims of many countries have been humiliated by colonialism. Two centuries ago the Colonial West came into contact with the independent world of Muslim nations, and subsequently violated the rhythm of their existence, subjected their concepts to doubt, and tore the fabric of their religious beliefs to the extent that the national self-awareness of these peoples shifted. For, if previously the fate of each individual was inseparable from the fate of the community, now they found themselves in a society where their actions were viewed on the basis of individual responsibility. Islam became a symbol of solidarity and brotherly assistance in the national awareness, and it is specifically this which has led to the founding of new states on the basis of Islam in the last decade. In these circumstances it is the responsibility of Christians in their relations with Muslims to help them to be themselves and not to press Western culture upon them, but at the same time to do everything possible to make them contemporary and capable of meeting the challenges of our times and of finding their place in a society distinguished by religious pluralism.

At the next session reports on the situation in Pakistan were presented by Najam Talaat, a Muslim representative, and by Christian representative Safar Alam (United Church of Pakistan). The peculiar situation of Christians among Muslims in Pakistan gives rise

to strained relations between the two groups. One of the main reasons is that the British, in the process of mass conversions to Christianity, created settlements consisting entirely of Christians, who, living and working in their own communities, were isolated from Muslims to the extent that they did not know on what terms to live with them. So now, when Christians are realizing that they are living in mixed communities and are trying to cooperate, the Muslims do not accept them immediately. Muslim prejudice against Christians is especially strong in small villages, among the illiterate.

In the cities one of the obstacles to positive Muslim-Christian relations is the problem of unemployment. When applications for the same job vacancy are made by a Christian and a Muslim, preference is given to the Muslim candidate, although he may have the very same qualifications as the Christian. Another obstacle is the fact that there are few opportunities in Pakistan for Muslim-Christian dialogue of the type that could promote the elimination of the prejudices that prevail among followers of both religions toward each other.

The representative of the Russian Orthodox Church, Archimandrite Avgustin, read a paper on "The History of Christian-Muslim Relations in Russia". One chapter in it is entitled "Islam and Social Reforms in Russia" which brings to light problems of equal interest to Christians and Muslims in countries where social reforms affect existing religious traditions, foundations and world outlooks to a definite degree. As a supplement to the paper, a photo-exhibition on the life of Russian Orthodox believers and Muslims in Central Asia was on display in the foyer.

The situation in Bangladesh was reported by Rosario Christina (Roman Catholic Church, Dacca) and Moslem representative Akram Najma (Dacca). Short reports were also given by Yupeli Sene (Western Samoa, Presbyterian Church) and Ng'e Lin (Methodist Church, Malaysia).

A paper on the life of Muslims in Turkey was read by Muslim representative Faruk Bilisi. The current lifestyle

of Turkish Muslims is becoming complicated by the fact that many of them go to work in Western Europe, where they lose touch with the Muslim community. It is difficult to speak at present of any potential for Muslim-Christian dialogue in Turkey, since the memory of the genocide against Armenians and other Turkish Christian nationalities in World War I is still fresh in many minds. On the other hand, the presence in Stamboul of such an ancient and impressive Christian community as of the Constantinople Church, inspires hope for definite success in the future.

An account of the history of Islam in the US was given by Dr. Herrit Tenzithoff (State of Missouri, Presbyterian Church) and Elizabeth Boyers (Washington, Presbyterian Church). The first mosque in the US was built in Davenport, Iowa, in 1922. Since then the number of Muslims has grown, and they currently number half a million people. There are mosques in the biggest cities—New York, Chicago, Los Angeles, and others. About 50 thousand Black Americans are followers of Islam.

The participants in the seminar were also able to discuss the presented information in greater detail among themselves and exchange experiences of Christian-Muslim relationship in their own countries.

At the end of the meeting the participants visited the John Mott House, an

ecumenical centre in Geneva named in honour of the famous ecumenist John Mott (1865-1955). The delegates were received by the General Secretary WSCF Emidio Campi. Then the delegates visited the WCC headquarters, where Dr. Paul Abrecht (USA), Director of the WCC Commission on Church and Society, gave a talk. The delegates also visited the Islamic Cultural Centre in Geneva.

The seminar ended with a farewell dinner at the Ecumenical Institute in Bossey.

The Christian-Muslim Seminar in Bossey demonstrated that the young people from European and Arab countries, who attended it, were sincerely concerned by the tense relations that persist in many regions of the world. This was reflected both in the reports and in frequent conversations. The seminar helped the participants to form a correct view on various social and international processes that are taking place in the world today.

There was unanimous agreement that such meetings should be held in the future as well, since personal contact and a free exchange of opinions, and mutual definition of positions help in full measure to fulfil the commandment of love (1 Jn. 4. 7-8), which is the basis for developing stronger inter-religious relations.

Archimandrite AVGUSTIN
lecturer at the LT



FOR THE 600th ANNIVERSARY OF THE VICTORY AT KULIKOVO

THE ROUT OF MAMAI



Warriors-Schemamonks Aleksandr and Andrei

This year on the Feast of the Nativity of the Blessed Virgin, September 8 (21), the Russian Orthodox Church together with all the people of our country mark an important event—the 600th anniversary of the Russian victory over the Mongol-Tatar hordes of Khan Mamai. This historic date is a landmark in our country's history which signals the beginning of the revival of our national self-awareness. Everything connected with the victory of Grand Duke Dimitry Donskoi on the banks of Nepryadva

and Don rivers offers examples of profound Russian patriotism. The decisive victory, which determined the cultural and historical place of the entire Russian nation and its cultural task was inspired and prepared at the Holy Trinity Monastery.

St. Sergiy of Radonezh, Hegumen of the Holy Trinity Monastery, built a church in honour of the Life-Giving Trinity as a symbol of unity of the Russian land. He did this, the author of his *Life* tells us, "so that by constantly observing the temple of the Holy Trinity we would conquer our fear of the hateful dissensions in this

Fragment of the Icon of St. Sergiy of Radonezh depicting the Battle of Kulikovo, 17th century



The cross with which St. Sergiy blessed Grand Duke Dimitriy before the Kulikovo Battle

world". The Holy Trinity did indeed become a source of life in the Russian land. The lethal disunity is counterposed by the Life-Giving Unity which is achieved through spiritual acts of love and mutual understanding. The well-known Russian theologian, Father Pavel Florensky, says: "Amidst the rapidly changing circumstances of the times; amidst dissensions, internecine wars, general degradation and Tatar inroads; amidst the disquiet which corrupted Russ, there was before our spiritual gaze, the eternal, imperturbable and indissoluble peace, the Heavenly Peace, the peace of the world above."

The Russian edition of *The Journal of the Moscow Patriarchate* No. 10, 1980, contains the full text of the epic *Skazanie o Mamaevom Poboishche* ("The Rout of Mamai"), an outstanding Russian literary monument. In this epic we can clearly hear the voices of the eyewitnesses and of the men who fought

on Kulikovo plain. We publish in English some excerpts from this narrative.

* * *

"And the two great forces clashed in fearful combat, the battle was fierce and the fighting ferocious, men were killed not by arms alone, but crushed to death under the horses' hooves for there was not enough room for them on Kulikovo plain—between the Dnieper and the Mecha. On that plain the mighty armies clashed, the blood that flowed was like the red sky at sunset and their swords flashed like lightning. There was a great din from spears breaking and clashing swords and a roar like thunder, so that it was impossible to survey the terrific battle at that woeful hour. What a multitude of human beings, God's creatures, perished in a single hour, in the twinkling of an eye! The Lord's will was being fulfilled: in the first hour, and in the third, and in the fourth, and in the fifth, and in the sixth hour, the Christians were still fighting steadfastly and relentlessly with the pagan Polovtsy.

At the seventh hour, through God's permission and our sins, the pagans began to gain the upper hand. Many noblemen were already killed and Russian *bogatyr*s (heroes) and voivodes and brave warriors were on the ground under the horses' hooves, like felled trees—a multitude of Russia's sons had been struck down. The grand duke himself was badly wounded and thrown off his horse; with great difficulty he crawled away from the field, but he could fight no longer, and hid himself in a thicket and was preserved by God's power. Many a time the banners of the great duke were struck down, but they were not destroyed and through God's mercy they were raised again and stabilized.

The pagans were gaining the upper hand, and the ranks of the Christians were thinning—the few Christians left were surrounded by the heathen.

When Prince Vladimir Andreyevich of Serpukhov saw the sons of Russia perishing in this way, he could not contain himself any longer and said to Dmitriy Volynets: "What is the use of our stand? What success can we expect? And whom shall we succour?"



The Orthodox Grand Duke Dimitriy Donskoi

esko in the Cathedral of St. Michael the Archangel, Moscow Kremlin

inces and boyars and all the sons of
 ass are perishing from the pagans;
 ey are being mowed down like grass!"
 at Dimitriy replied: "Yes, Prince, the
 ril is great indeed, but our hour has
 t come yet: for he who starts before
 e hour strikes will only bring misfor-
 ne upon himself; for weeds flourish
 d stifle the noble ears of wheat.
 let us wait a while, for the right
 ur, and in that hour we shall give the
 versary what he deserves."
 But the sons of Russ in his regiment
 pt bitterly seeing their comrades

slain by the heathen; they were bursting to go into action, as though to a wedding feast for a drink of sweet wine. But Volynets restrained them, saying: "Wait awhile, you vehement sons of Russ, your hour will come when you will have your heart's desire, for there are enough of them for your amusement!"

When the eighth hour arrived, a southerly wind sprung up from behind, and then Volynets shouted: "Oh, Prince Vladimir, our time has come and the hour has struck!" And he added, saying: "My brothers and my friends, press forward, for the power of the Holy Spirit is with us!"

His comrades-in-arms and his friends charged forward from the verdant grove, they flew like tried falcons released from their golden hoods, and they rushed upon the great Tatar forces, while their banners were directed by the strong hand of Voivode Dimitriy Volynets. They were like ferocious wolves attacking a herd of sheep as they mercilessly slashed to pieces the pagan Tatars.

When Mamai beheld these fresh warriors, who, like ferocious beasts of prey, rushed forward and tore his forces to pieces like so many sheep, he said to his men: "Let us run, for no good can be expected now, so let us at least save our heads!"

And when all the warriors assembled together, the grand duke stood in their midst, weeping and rejoicing—weeping for the dead and rejoicing for the living.

After the battle, the grand duke remained on the battlefield by the Don for eight days, while they were separating the bodies of the Christians from the heathen. The bodies of the Christians were committed to the earth and those of the pagans were left to beasts and vultures.

The fame of the Russian arms spread throughout the heathen territories, the victorious trumpets of the grand duke rang out over all the lands; the news sped to all the cities—from Urgench to the Crimea, from Kaffa to the Iron Gates, and even to Constantinople—to be lauded:

"Russ has routed the pagans on Kuli-kovo plain on Nepryadva River!"

St. Andrei Rublyov, the Icon-Painter

Подъписаніи мѣ чюдными своими руками
оустроиша икона мѣща свои хъ. Сяже
и до ннѣ все мнзириша по слову христу бггоу.



In the illuminated manuscript of "The Life of St. Sergiy of Radonezh" (17 century) there is a description of St. Andrei Rublyov's work in the Monastery of St. Andronik [St. Andrei is depicted with a nimbus]: "and he illustrated it [monastery] wonderfully with his own hand in remembrance of the Fathers..."

The icon-painter St. Andrei Rublyov, enjoyed the profound respect of his contemporaries even in his own lifetime. Nor did his fame dwindle during the following centuries, when his icons and frescoes, darkened with time and renewed, became less accessible to the view. After recent discoveries by restorers, esteem for St. Andrei Rublyov rose once again, his work presently ranks among the highest achievements of Orthodox Church art.

Although information about the icon painter's life is meagre, it does reflect the most important facts about his career. Written sources, primarily the chronicles and *Lives of Sts. Sergiy and Nikon of Radonezh*, make mention of the master's works. The contemporaries of St. Andrei Rublyov and his friend and associate St. Daniil Cherny had a high opinion of them, giving them due credit for their ascetic life and spirituality. These accounts were passed down from generation to generation.

St. Iosif of Volokolamsk heard of these accounts from Hegumen Spiridon of Trinity-St. Sergiy Monastery some fifty years after the death of the icon-painters. St. Iosif reproduced this account in his work "To satisfy the Inquisitive and a Short Narrative about the Holy Fathers" [6, pp. 557-558]. It deals with the fact that the renowned icon-painters Sts. Andrei and Daniil¹ were pupils of the Blessed Andronik, whom St. Sergiy of Radonezh appointed Hegumen of the Monastery of the Icon of the Saviour "Not Made by Hands" and who had lived and worked in this cloister. Both icon-painters possessed such virtue and zeal in fasting and the monastic life that they were endowed with Divine Grace, and they were so full of God's love that they cared nothing for earthly things, their minds and thoughts constantly elevated "to the Immaterial and Divine Light". The icon-painters usually spent their free time contemplating the icons of our Lord Jesus Christ and His Most Pure Mother of God, which filled them with spiritual joy and the Light, and they brought this joy to others as well.

St. Iosif of Volokolamsk provides information, from the words of Hegumen Spiridon, about the stay of Sts. Andrei Rublyov and Daniil at the Monastery of St. Andronik from the time of the hegumenship of St. Andronik († 1353, feast day, June 13), the founder of the cloister, and until their death. Seventeenth century manuscripts testify that

¹In the Russian edition printed in No. 7, 1980.

the eminent icon-painters were obedientaries of St. Nikon, that is, they were monks of the Trinity-St. Sergiy Monastery. This is noted in the menologion and in a number of other publications [2, p. 14; 5, pp. 379-380; 8, p. 71]. It can be assumed that the icon-painters worked in the Trinity-St. Sergiy Monastery, but their permanent place of residence was the Monastery of St. Andronik.

A fact from the biography of St. Andrei Rublyov reported by St. Iosif Volokolamsk and also confirmed by other sources [23, pp. 35-48] is highly significant for ascertaining the immediate environment and spiritual atmosphere in which the icon-painter perfected his skill. The Monastery of St. Andronik, which was founded in the late 14th century on the spot where the inhabitants of Moscow met the troops of the Orthodox Grand Duke Dmitriy Donskoi after the victory on Kulikovo plain, was under the special patronage of St. Kiprian, Metropolitan of All Russia, an energetic ecclesiastical leader, who was educated in such major cultural centres as Constantinople and Trnovo. At that time many Serbs, Bulgars and Greeks, who were oppressed by the Turks, found their second homeland in Russia, and among them were such outstanding masters as the icon-painter, Feofan the Greek. Within a short period of time the Monastery of St. Andronik gathered together fine architects, scribes and icon-painters. The cloister of St. Andronik provided all the necessary conditions for perfecting their fine art. St. Andrei Rublyov multiplied his rare, God-given talent through constant work and spiritual growth.

St. Andrei Rublyov was born circa 1425. He witnessed many momentous events in the country's history. Moscow successfully fulfilled its historic mission of uniting the Russian land. This patriotic and vitally important cause undertaken by the grand dukes of Moscow, who led the liberation of the Russian people from foreign domination, was blessed and supported by the Russian Church—by the Metropolitans of All Russia and by St. Sergiy of Radonezh and his disciples, one of whom was St. Andronik.



The Cathedral of the Icon of the Saviour "Not Made by Hands" in the Monastery of St. Andronik

Another beloved disciple of St. Sergiy was St. Afanasiy Vysotsky.

In the Principality of Serpukhov under Prince Vladimir Andreyevich the Brave (who fought in the Battle of Kulikovo), St. Sergiy of Radonezh founded a cloister which, according to the idea of the saint, should become a centre for the best of everything which Byzantium could offer Russia. The saint himself must have had profound childhood impressions of the famous "Cell of St. Gregory" (in the Rostov Kremlin)—the Greek School of St. Gregory of Nazianzus, which in all probability was what brought him closer to the future enlightener of the Perm land, Bishop Stefan. A deep understanding of St. Sergiy may be derived by comparing the miniatures of the Illuminated Chronicle of Ivan IV with the Illuminated Life of St. Sergiy (Library of the Academy of Sciences, Vol. I, A. 38.—343, 4; Vol. II, 31, 7. 30).

It was not fortuitous that the library of St. Sergiy, when he was hegumen of the monastery, contained 14 copies of "The Easter Orations of St. Gregory of Nazianzus". It was likewise not for-

tuitous that the Hegumen of Radonezh sent his favourite pupil—St. Afanasiy the Elder—to Constantinople, where the latter copied and translated the finest manuscripts of the patriarchal library and several monastery libraries. He died there, fulfilling this obedience, far away from his homeland (see “Sermon on the Life of Our Father St. Afanasiy Vysotsky”, written in 1697 by Hieromonk Karion Istomin of the Monastery of St. Michael’s Miracle in Chonae—State Lenin Library, Und. fund 288).

During St. Nikon’s time the Monastery of St. Afanasiy Vysotsky of Serpukhov was the centre of the finest Byzantine traditions in calligraphy, icon-painting and church singing. It was there that St. Nikon placed young Andrei under obedience, just as he himself had once been sent there by Abba Sergiy. A comparison of the adornments in the manuscripts belonging to St. Nikon with the manuscripts illustrated by St. Andrei Rublyov attest to the high spiritual culture of the same monastic school (compare the Gospel of the Monastery of St. Andronik, the Gospel of Khitrovo, and the Gospel and Liturgicon of St. Nikon of Radonezh).

St. Andrei Rublyov’s teacher and mentor in the art of icon painting was St. Daniil called Cherny. They were inseparable: they worked together and died in the same year—St. Daniil only shortly outliving his pupil, assistant and friend. They painted icons together and never strove for individuality in their manner of painting. It is therefore not always possible to establish the author of their artistic legacy; nonetheless, the peculiarities of the icon-painters’ talent can be guessed at quite clearly.

St. Daniil was a skilled painter of faces who possessed the special gift of conveying individual features and of creating monumental images. However, he was inferior to St. Andrei Rublyov in revealing the inner psychological depths of images, their spiritual purity. St. Daniil was supposed to have come to Russia from southern Slavonic lands, from Bulgaria perhaps, which is partly reflected in his nickname “Cherny” (meaning dark) [19, 20]. A number of convincing arguments are cited to corroborate this, such as St. Daniil’s know-

ledge of 14th century Bulgarian iconography, the reflection in his work of southern flora and fauna (specifically the realistic depiction of crabs in the fresco “The Sea Gives Up Its Dead” from “The Last Judgement” in the Vladimir Cathedral of the Dormition), as well as his introduction of other realistic features in his work which are characteristic of Bulgarian art. St. Daniil was probably one of the icon-painters in the retinue of Metropolitan Kallistrus of Moscow and arrived in Russia with him. Indicatively St. Daniil preferred, together with the canonical images which took shape in Byzantine art those which clearly bore the imprint of the Slavonic type. This feature links his work with those of St. Andrei Rublyov. And if the attributions of some works of St. Andrei and Daniil remain controversial, this only attests to the extremely close contacts which existed between the two icon-painters and to the esteem they had for each other’s work.

The first mention in the chronicles of St. Andrei Rublyov refers to his participation in the painting of murals and the iconostasis in the Cathedral of the Annunciation of the Moscow Kremlin in 1405 together with Feofan the Greek and Prokhor from Gorodets [15, p. 459]. The Cathedral of the Annunciation was rebuilt somewhat later, and the frescoes lost. As to the iconostasis, even here it is not certain that all the icons came from the old Cathedral of the Annunciation, for there was a great fire in the Kremlin in 1547. The icons of the Deisis tier; Pantocrator on the Throne, the Mother of God, and the Holy Prophet and Forerunner St. John the Baptist belong to the brush of Feofan the Greek and vividly characterize the vast talent of this Byzantine master, who spent the last years of his life working in Russia.

St. Andrei Rublyov is generally supposed to have painted the icons of the following feasts while still a young man: the Nativity of Christ, the Presentation of Our Lord, Epiphany, the Transfiguration, as well as full-length icons of St. Demetrius the Great Martyr and St. Michael the Archangel in the Deisis tier. These icons were painted in a purely Rublyovian style characterized by the harmony of compo-



The Burial of Sts. Andrei Rublyov and Daniil Cherny in the Monastery of St. Andronik

on and drawing, pure and light tones, the musical quality of the images and their deep spirituality.

The icon of the Nativity of Christ was painted to the text from the Gospel According to St. Luke: *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger* (Lk. 2. 10-12). St. Andrei introduced a new trait into traditional iconography—the adoration of the Divine Infant in the manger by the Angels. The Mother of

God is reclining on a crimson couch dressed in a beautiful purplish-brown himation. There are festive figures of the adoring Angels, the Wise Men and the shepherds. The whole icon is attuned to the exultant joy of the Gospel words: *Glory to God in the highest, and on earth peace, good will toward men.*

It was doubtlessly St. Andrei Rublyov who painted the icon of the Transfiguration. In the 14th century the teaching on the Light of Tabor was most fully developed in the works of St. Gregory Palamas. In Russia it was accepted and realized by the school of St. Sergiy.

In the works of St. Andrei Rublyov the depth of the theological revelation of the theme appeals to the heart of one praying and contemplating the icon.

Sts. Andrei Rublyov and Daniil Cherny painted the murals of the Cathedral of the Saviour at the Monastery of St. Andronik, but they are extant only in insignificant fragments.

In the early 15th century the icon-painters worked in Zvenigorod—the estate of Prince Yuri Dmitrievich, son of Dimitriy Donskoi. No written testimony to this effect has survived, but this is what can be judged from the style of the frescoes and icons created there (see the article on the fragments in *The Journal of the Moscow Patriarchate*, 1980, No. 5, p. 68).

Around 1400, Yuriy Dmitrievich, following a successful campaign against the Kama Bulgars, who had been ravaging the Russian lands, built the white-stone Cathedral of the Dormition of the Holy Mother of God. Its murals were soon accomplished and they have survived to our time in fragments. In the late 1960s, details of the images of the forefathers and the prophets were discovered in the drum of the cupola: on the pendentives—the Evangelists; on the northern wall—the Dormition of the Most Holy Mother of God, and in the prothesis St. John the Baptist. The frescoes of the sanctuary columns are preserved better. The depictions of Golgotha on them were hidden by the iconostasis; frescoes depicting the Angel's appearance to St. Pachomius and the conversation between Sts. Barlaam and Prince Joasaph were covered by remo-

vable icons to enable the images to be viewed fully when necessary.

The themes of the frescoes is filled with deep meaning. In the lower tier of the northern sanctuary column the composition "The Angel's Appearance to St. Pachomius the Great" symbolizes the Divine Blessing abiding in cenobitic monasteries, whose initiator is St. Pachomius the Great. In the 14th century, St. Sergiy founded a whole school of cenobitic monasteries in Russia.

Depicted on the southern column is the "Conversation Between St. Barlaam and Prince Joasaph". St. Barlaam had converted Prince Joasaph to the Christian Faith. When he became king, St. Joasaph converted his people to Christianity. In the fresco, the young prince is listening respectfully to the starets of "a quiet nature" adorned with "venerable grey hair". The subject symbolizes the unity of secular and ecclesiastical power—an idea of particular significance in the 14th-15th centuries. Both frescoes are crowned with depictions of triumphal crosses—the Tree of Eternal Life, the symbol of the Victory of the Christian Faith.

The third tier of the painting of the sanctuary columns consists of images in colourful haloes of the Holy Martyrs Sts. Florus and Laurus, veneration of whom grew markedly after Grand Duke Dimitriy Donskoi received, on their feast day, August 18, the blessing of St. Sergiy before the battle on Kulikovo plain and returned with his brilliant victory. The saints' figures are outlined in expressive, plastic contours which bespeaks the amazing ability of the icon-painters to show simply but exactly the significance and beauty of man's inner world, his profound prayerful frame of mind [32, pp. 70-79].

For one of the Zvenigorod churches Sts. Daniil and Andrei painted the so-called "Zvenigorod Order", which is now in the Tretyakov Art Gallery. Three icons of the Deisis tier have been preserved: the Saviour (Spas), St. Michael the Archangel, and St. Paul the Apostle. The icon of the Saviour develops the Byzantine canon of depicting Christ the Pantocrator, but it fills it with that special content which is typical of Russian ecclesiasticity. The image of the



УМОЛЕНИИША НЕГО ЧЮДКИ ДОБРО
 ДА ПЛАНІ СТАРЦЫН ЖИВОПИСЦЫ
 ДАНИЛА И АНДРЕЯ ПРЕПОДАВАНІЙ
 ПРИНЕСУДУ ВНОБРАТКО НА БОГА И СІЯ
 АЛАНІ ДІСТАЖАШЕ НИКОМУ КРАСИШ
 ПОПИСАНІЯ ЦРКОВЬСКОГО
 НЕЩА БОГОГО ОУГО
 ДАНОЖИТІА
 КАЗЕ
 ИНА
 ГО

Sts. Andrei Rublyov and Daniil Cherny painted the Cathedral of the Holy Trinity

Saviour is majestic, it is suffused with spiritual power and benevolence. This icon is theology in colour, therefore, like the patristic writing it bears witness to the truth of the Orthodox concept of the unity of the Saviour's Divine and Human Nature.

The two other icons magnificently convey a profound spiritual content: Paul the Apostle is portrayed as a universal teacher and theologian, Michael the Archangel is in deep contemplation, concentrating on heeding the Will of God.

The chronicle for 1408 notes: "On May 25 of that year, the painting of the white-stone great Cathedral of the Holy Mother of God in Vladimir was begun by order of the grand duke; this work was entrusted to icon-painters Daniil and Andrei Rublyov" [5, p. 466]. The painting of the Vladimir cathedral

church was part of a general programme to renovate the churches in northeast Russia. The content of the frescoes was predetermined by the theme of the original murals executed at the time of the erection of the first church by the Orthodox Prince St. Andrei of Bogolyubovo († 1174), which was enlarged later under Prince Vsevolod Bolshoe Gnezdo († 1212) [25]. However, the execution of the new frescoes did not envisage copying the old paintings, and the masters felt they had a free hand to recreate the compositions anew. Frescoes have survived of the nave and the southern aisle with a depiction of individual compositions from "The Last Judgement" as well as the Transfiguration" in the northern transept, fragments of frescoes on lectern columns, in the sanctuary, and others.

The location of the fresco, "The Last Judgement", in the western part of the church is traditional, but a peculiar feature comes into play here nonetheless: the depiction of the Second Coming occupies not one but several architectural planes of the interior: it is situated on the inclines of vaults and columns and piers. This is a common characteristic of other old paintings—the Cathedral of the Nativity of the Blessed Virgin in Suzdal, the cathedral of the Monastery of St. Cyril in Kiev, and a number of others. This situation is connected with the fact that the fresco, "The Last Judgement", develops the theme of the Eighth Article of the Creed ("And He shall come again with glory to judge both the quick and the dead"), as, for example, in the murals of the Cathedral of St. Michael the Archangel in Moscow (1564-1565), or the frescoes of the cathedral of the Convent of the Epiphany in Kostroma (1560s). The system of painting in old Russian churches provides additional evidence of the fact that it is most closely associated with divine services [30, 103].

The beginning of the 15th century was a time of severe trials, the people suffered extreme spiritual tension—the slaughter of the Tatar hordes had given way to epidemics—plague and pestilence.

For this reason the theme of "The

Last Judgement" attracted great attention in Russia during the years the frescoes were being painted. Metropolitan Fotiy (1400-1431) addressed his flock as follows in his Sermon on the Last Judgement: "O fearful Day of the Second Coming of Christ and the future Judgement... But who can bear the burden of the awesome and just Judgement, full of anger and wrath, filled with wailing and crying, and menace, and grief, and horror, and fear, and trembling, and torment... It is fearful because it is the day of the Lord, grievous and cruel is the day of His wrath" (4. pp. 98-9). The metropolitan warned that "many commit numerous sins from negligent dejection", forgetting the Lord's boundless mercy, "if we freely strive to love one another, it is a union of all virtues, but if we do not have love for our sorrowing, natural brothers, we cannot be called sons and children of God and cannot be heirs to the Kingdom of Heaven" [4, p. 97].

It is in precisely this universal sense that the icon-painters Sts. Andrei Rublyov and Daniil Cherny reveal the deep meaning of the Last Judgement.

The mural of the Second Coming opens with a depiction of the "Visions of the Prophet Daniel": with a powerful gesture an Angel reveals to the Prophet the meaning of what is taking place. In the centre of the composition, on the western wall is the Son of Man in all His glory. Standing before Him and praying for the human race are the Mother of God and the Prophet, St. John the Baptist. Archangels blowing trumpets signal the great will of God, the earth and the sea give up all who ever lived; and from the grave rise up our first parents—Adam and Eve. The Angels stand in fear and trepidation; the Apostles-Judges are seated on thrones and their books are spread open. Only the saints "on the right hand" of the Lord have been preserved in the fresco. The fresco in which the Apostles Peter and Paul lead the righteous into Paradise is suffused with joy. They are filled with the inner Light of which St. Gregory Palamas speaks: "Not only do the Apostles Peter and Paul... lead those sitting in darkness into this wondrous Light, but, by disseminating the Light, they also transform into the

Light those who are in communion with Him, and who are made part of the perfect Light" [17, p. 41].

Experts agree that St. Daniil as the elder and more experienced was often entrusted with the more important details. By carefully studying the style of the two masters, one can determine with a measure of certainty the works of the younger of them—St. Andrei Rublyov. For all the outer restraint of the figures' movements, the artist so mastered the technique of painting frescoes that the obedient brush conveyed the most profound psychological states. The peculiarity of his style is manifested in the harmonious smoothness of lines in the drawing of figures, in the unusual artistic colour combinations. Rublyov's colours stand out for their remarkable purity and transparency and great strength. His favourite colour combinations were greens of various shades, dark blue, gold ochre, cold pink, crimson and purplish-brown. The beauty of St. Andrei Rublyov's palette can be judged from the fresco of the Transfiguration recently discovered under overpaintings on the northern tympanum of the nave, which anticipates the icon of the Life-Giving Trinity in its colouring.

The decoration of the Dormition Cathedral in Vladimir was accompanied by the painting of an iconostasis for it. In the late 18th century the icons from this iconostasis were sent to the village of Vasilievskoe; and a new iconostasis was installed, done in baroque style and with rich gilded engraving. An expedition headed by Academician I. E. Grabar found the old icons in the church of Vasilievskoe Village, and they were handed over to the Tretyakov Art Gallery in Moscow and the Russian Museum in Leningrad [14].

There were 13 icons in the Deisis tier: Christ the Pantocrator, the Mother of God, Sts. John the Baptist, the Archangels Michael and Gabriel, Sts. Peter and Paul, St. Andrew and St. John the Divine, St. Basil the Great, Gregory of Nazianzus, John Chrysostom, and St. Nicholas the Miracle Worker. The icons are approximately three metres high. Five festal icons have also been preserved from the old iconostasis—the Presentation of Our Lord, the Baptism

Імѣюши идрѣгомѣ спѣрць єго іменемъ
Іандрію ипопоницѣхъ предѣ изрѣдѣнѣ, пѣ
припоходѣщѣхъ попрѣмрѣости ѡбѣлѣнѣхъ и
дѣны чѣны именѣ. ипрѣчѣи мнѣмъ. иим
дѣврѣ спрѣдѣи мѣ обѣи пѣлѣ бѣгѣи хрѣ
пою. ибѣгѣхъ помогающѣхъ. соудѣи пѣ по
ти и спѣи црѣи пѣ именѣхъ ѡбѣлѣхъ красѣ



A miniature from the illustrated "Life of St. Sergiy of Radonezh", the 17th century.

of the Lord, the Ascension of the Lord, the Annunciation of the Blessed Virgin, and the Descent of Our Lord Jesus Christ into Hell, and several icons of the Prophets.

There is no iconostasis in the history of Russian icon-painting equal to the iconostasis of the Dormition Cathedral in Vladimir in grandeur, monumentality and depth of images. To perceive the full significance of this work it is necessary to picture the iconostasis in the interior of the magnificent cathedral in proximity to the old murals. The fresco composition "The Last Judgment", situated just opposite, develops the main idea of the Deisis. The Pantocrator is in the centre; in the corners are the symbols of the Evangelists, who spread the light of the Christian teaching to the ends of the world. To the right of the Pantocrator is the austere silhouette of a lengthened figure of the Mother of God in a dark brown phorion, with Her head bent low; to the left—the Prophet St. John the Baptist in a hairshirt, and with an emaciated

ody, his poor clothing corresponding to his asceticism. On the sides are the Apostles and the Fathers of the Church. The figures of Christ, the Mother of God, and St. John the Baptist are believed to have been painted by St. Daniel as the elder in years. The style of St. Andrei Rublyov is recognizable in the icons of the Apostles Sts. Peter, Andrew and John the Divine.

The decoration of the Dormition Cathedral in Vladimir had hardly been concluded, when on December 1 of that year Khan Edigei Mangit came to Moscow with "his entire Tatar force", and in 1410 the Tatars cruelly attacked the inhabitants of Vladimir. The ecclesiarch of the Dormition Cathedral, Father Patrikiy, was tortured to death. The misfortunes did not break the people's spirit, their faith and striving for unification. These feelings were manifested with particular strength in the icon of the Life-Giving Trinity by St. Andrei Rublyov, the work which has immortalized the painter (today it is in the Tretyakov Art Gallery).

The icon was painted for the stone church of the Holy Trinity, which had been erected by St. Nikon over the tomb of St. Sergiy in 1421-1422. There is an inscription on the original icon to the effect that St. Nikon had ordered St. Andrei Rublyov to paint the icon of the Holy Trinity in memory and praise of St. Sergiy [2, 5, 8]. Having "confidence in the Holy Trinity" (troparion to St. Sergiy), Abba Sergiy devoted his whole life to its glorification. In the creation of St. Andrei Rublyov the fundamental dogma of the Orthodox Church—the Triune God received a moral revelation and expressed the idea of unifying Russia—nationally and spiritually.

The Holy Trinity is depicted in the icon in the image of the Three Angels. The Angels are seated before a table symbolizing the Lord's Sepulchre) with the Sacrificial Lamb and the Communion Chalice. Reflected in the aspect of the Angels is love and a readiness for the Sacrifice for the salvation of men. The Angels are conversing quietly in spiritual concord. The composition of the icon is subordinated to a circle—the symbol of plenitude and perfec-

tion; the figures of the Angels are outlined in soft, flowing lines. Dressed in transparent garments, the Angels reflect the Heavenly Light. The colours of the icon are unusually beautiful: the gold background and the ochre hills of the landscape blend with the crimson chiton and azure himation of the Angel in the centre.

In no other work of iconography has the desire to convey the immaterial in the material found such a deep embodiment. The icon of the Holy Trinity by St. Andrei Rublyov seems to capsule 14th century theology and is graphic evidence of the possibility of communing with God. In lines and colours St. Andrei expresses the same truth which was written about by such Fathers of the Church, as Sts. Gregory of Sinai, Gregory Palamas, and Feodosiy of Trnovo, and their followers. The icon of the Holy Trinity from the brush of St. Andrei Rublyov became a canonical model. In 1551, the Council of the Hundred Chapters recommended all icon-painters to depict the Holy Trinity as St. Andrei Rublyov had done.

The icon of the Life-Giving Trinity by St. Andrei Rublyov is universally known. There exists a great deal of literature on it—from the unique analysis by Yu. A. Olsufiev ("Icon Painting Forms as Formulae of Synthesis". Sergiev Posad, 1926; "Linear Deformations in the Trinity Icon by Andrei Rublyov [Iconological Experience]". Sergiev Posad, 1927) to recent original publications by the academicians, Alpatov, Lazarev and Likhachev (see special bibliography in the collection "Andrei Rublyov and His Epoch". Moscow, 1971). Theologians have also done a great deal of research on the subject.

Everything that has been created around this miraculous icon is suffused with a great variety of opinions witnessing to the incomprehensibility of the Mystery of the Holy Trinity—even in concrete descriptions of the conception of the form and colour of the Image. Some point to the concept in it of the Persons of the Holy Trinity in conformity with the liturgical expression: "In the Name of the Father (First Angel), and of the Son (Second Angel), and of



St. Andronik's Monastery of the Icon of the Saviour "Not Made by Hands."
A water-colour by Camporezi. Second half of the 18th century

the Holy Spirit (Third Angel).^{*} Others maintain the veracity of their formulation: the first image is of God the Son, the second image is of God the Father, and the third image is of God the Holy Spirit.^{**} Still others insist on their interpretation: the first image is of the Comforter, Who *proceedeth from the Father*, the second image is of the Father, Who *loveth the Son, and hath given all things into his hand*, the third image is of the Son of God, Christ, Who comes into the world.^{***}

Every prayer of the heart said before the icon brings its spiritual fruit. Nor is this act in vain if it is carried out in the spirit of beneficial mutual understanding.

The Trinity Itself calls for the eradication of dissension in the world, sown by the Hater of Good. Therefore this icon is revered as a revelation from God to the world, in the Trinity glo-

rified in the interpenetrating Divinity, attributes unconfusedly, unchangeably, indivisibly and inseparably, like the triumphant song of the Powers of Heaven, which voices on earth the eternal mystery of Heaven: *O Holy Trinity, God—to all the Persons of the Holy and Life-Giving Trinity, with these attributes belonging predominantly to the Father; the Holy and Mighty Trinity—to each of the Persons of the Holy and substantial Trinity, with the predominant revelation of the attributes of God the Word—Wisdom and the Father-Deemer; Holy Immortal—with words addressed to all the Persons of the Inseparable and Life-Giving Trinity, with the predominant manifestation of the attributes of the Comforter the Spirit, Who teaches all Truth.*

This is why there has appeared a new formula in Russian Orthodox Theology: "The Trinity of Rublyov exists, therefore God exists."^{*}

The *Life of St. Nikon* relates how the hegumen, after having erected the stone church over the tomb of St. Sergiy, having decorated it "with many things", "gathered superior painters

^{*} Archpriest Prof. Liveryi Voronov. "Andrei Rublyov — Great Painter of Old Russia." *Theological Studies*, No. 14, p. 90.

^{**} Archpriest Prof. Aleksandr Vetelev, D. Th. "The Theological Content of the Icon of the Holy Trinity by St. Andrei Rublyov." *The Journal of the Moscow Patriarchate*, 1972, No. 8, p. 64.

^{***} Father Anatoliy Radynsky. "The Icon of the Holy Trinity." Manuscript, 1952.

^{*} Father Pavel Florensky. "The Icon of the Holy Trinity." *Theological Studies*, No. 9, Moscow, 1972, p.

excelling in virtue—named Daniil and Andrei his associate, and several others with them”. This was their “last work”. Soon after Andrei died, followed by St. Daniil, and after him St. Nikon [3, col. 2, 905—2906]. The frescoes in the Cathedral of the Holy Trinity by St. Andrei Rublyov and Daniil Cherny have not survived. The murals were renewed in 1635; it has been established that the original subjects and compositions were basically preserved, with minor changes [26].

The iconostasis of the Cathedral of the Holy Trinity was painted around 1426-1427. Its iconography is similar to the iconostasis of the Annunciation Cathedral. The majestic central images of the Deisis tier—Christ the Pantocrator, and standing beside Him the Mother of God, and St. John the Baptist with the hairshirt—a *re majestica*.

One of the finest icons of the Deisis tier is that of St. Paul the Apostle, converted from persecuting Christians, St. Paul worked tirelessly preaching the Word of God—the Gospel—which he carefully holds in his hand. The image of the apostle-thinker is marked by powerful and resolute strokes; the spiritual energy of the Apostle shows through in the living movement, as though he had stopped suddenly; the austere silhouette of the purplish-brown monastic habit heightens the impression of the depth of the image.

Although many icons “from the brush of Andrei Rublyov” were known in the 15th-16th centuries, only a small part of them has come down to our day. The icon-painter also illustrated manuscripts and painted models of embroidered shrouds.

In the 17th century the icon-painters Andrei and Daniil were canonized locally and their feast is celebrated on the day St. Andronik died (June 13/July 4).

It was believed until recently that 1430, was the year of the icon-painters’ death. More reliable sources testify, however, that Sts. Andrei and Daniil passed away shortly before the death of St. Nikon, who died on November 17, 1427 [16, 23]. The demise of the icon-painters should therefore be dated to this year.

The icon-painters were buried in the Monastery of St. Andronik. A tombstone was still on the grave at the end of the 18th century. This fact is mentioned in the manuscript collection of Iona. Citing information known to him about Sts. Andrei and Daniil, the author concludes: “The sanctity of both is also attested in old menologies. Their holy remains are buried and rest in the Monastery of St. Andronik under the old belfry, which was recently destroyed, and the place levelled to the ground; all manner of people, impure ones included, are walking over it; thus, their holy remains have been consigned to oblivion” [1, l. 256 overleaf 257]. The belfry was rebuilt in the 1790’s; the old belfry stood to the cathedral’s north-west [23, p. 47]. Although archaeologists have not investigated this place, the testimony of the Monk Iona cannot go ignored. Perhaps in the future archaeologists will be able to trace the graves of Sts. Andrei and Daniil, or locate their tombstone.

The name of the great icon-painter St. Andrei Rublyov will always remain in the minds of future generations as one of the manifestations of Divine Grace, which endowed him with the wonderful gift of icon-painting. His art is a convincing example of the veracity of the wise statement by St. Dionisius Areopagite: “The beautiful and the benevolent are one in God, and this unity is the reason for the appearance of beautiful and beneficent things.”

NOTES

Among the witnesses to sanctity, the Church singles out those which proceed from persons who have been canonized. Their witnesses acquire a special significance and value, prompting the Church to advance a conciliar definition of the canonization of any person. Among such witnesses is the Church Tradition on the sanctity of holy monks and icon-painters Andrei Rublyov and Daniil Cherny recorded by St. Iosif of Volokolamsk († September 9, 1515) in his work: “to satisfy the inquisitive and a Short Narrative about the Holy Fathers Who Lived in Monas-

teries in the Land of Russia”. In order to perceive the extent of the significance accorded to this tradition by St. Iosif, attention should be directed to the very beginning of the “Narrative”, included in his Spiritual Letter: «Вы же вси о Христе, отцы и братия, елици прочитаете сия писания, аще и груба суть, но по свидетельству Божественных писаний, да не мнит убо никтоже никакоже, яко тщеславия ради, или яко славу ловя тщю от человек; несть я, несть, свидетель — Христос мой!» **Velikie Mneni-Chetii, sobrannye Vserossiiskim mitropolitom**

Makariem [The Great Chetiy Minei], collected by Metropolitan Makariy of All Russia. September 1-3 [further JCM] St. Petersburg, 1868, cols 546-547). St. Iosif, who himself owned icons painted by St. Andrei Rublyov and often prayed before them, recorded further: «По ведаша же нам и се честный он (тот) старец Спиридон, яко Пресвященный митрополит Алексие, новый чудотворецъ, егда созда два монастыря, Андрониковский, глаголю, и Чюдовский, и на Андрониковский монастырь взял игумена у святого Сергия блаженного Андроника; блаженный же Андроник быше великими добродетельми сияя, и с ним бяху, ученици его Сава и Александр, и чуднии они (те) пресловущии (знаменитые) иконописци Даниил и ученик его Андрей, инии мнози такови же и толику добродетель имуще и толико потщание о постыничестве и о иночском жителстве, якоже им Божественныя благодати сподобитися и толико в Божественную любовь предспути, яко никогда же о земных упражнятися, но всегда ум и мысль возносити к Невещественному и Божественному Свету, чювственное же около всего возводити ко еже от вещных ванов (красок) написаным образом Владыки Христа и Пречистыя Его Матере и всех святых, яко и на самый праздник Светлаго Воскресения на седалищих сидяща и пред собою имуща всесечстныя и Божественныя иконы и на тех неуклонно зряща, Божественныя радости и светлости испльняху (наполнялись); и неточию на той день тако творяху, но и в прочая дни, егда живописательству не прилежаху. Сего ради Владыка Христос тех прослави и в конечный час смертный: прежде убо престоавися Андрей, потом же разболеся и спостник его Даниил, и в конечном издыхновении сый, виде своего спостника Андрея во мнозе славе и с радостию призывающа его в вечное оно (то) и бесконечное блаженство» (ВМЧ. СПб., 1868, стлб. 557-558).

The deep insight of St. Iosif of Volokolamsk into the work of St. Andrei Rublyov is attested to by his letter to Archimandrite Vassian on the mystery of the Holy Trinity (Letters of Iosif of Volokolamsk. Moscow, Leningrad, 1959, pp. 139-144), the letter to an icon-painter and his orations on: the holy icons, the life-giving Cross and the Holy Gospel (N. A. Kazakova and Ya. S. Lurie. *Antifeodalnye ereticheskie dvizheniya na Rusi XIV—nachala XVI veka* [Anti-feudal Heretic Movements in 14th-early 16th century Russia]—further: N. A. Kazakova and Ya. S. Lurie. "Heretic Movements...", Moscow, Leningrad, 1955, pp. 320-373).

It was shown in Divine Revelation to man that the Three Consubstantial Persons of the Holy Trinity differ from one another in that the Father begets the Son and the Holy Spirit proceeds from the Father. The image of begetting of the Son, however, remains for us an incomprehensible mystery of the Life of the Holy Trinity. It is precisely for this reason that in depicting the Live-Giving Trinity in the form of the Three Angels it is impossible to perceive Which of the Angels is the First, Second or Third Hypostasis of the One Godhead. In order to perceive this it would be necessary to penetrate within the Inaccessible Being. It is in this context that St. Iosif develops his teaching on the limit of

perception. «Егда же слышиши, яко Отецъ ди Сына и Дух от Отца изыде, не мни, Отецъ Бог создан, яко же мы, ниже мни Сына роди създанаго, яко же мы раи ниже Дух Святыи, яко же наш Дух, на выходящаяся, но неизреченна и несказанна Святыя Троица тайна и ни Ангельскими, человеческими помышленими непостижна, бо постижим несть Бог; аще бо Ангела, своея душа създанны постигнути или опити не можем паче всех Творцю подобает непостижну. Вси бо, елико потщасяся постигнути, бездну измерити горьстию потщася и елико в глубину внидоша толико ереси неприязненны съвратишася, понеже изреченно и несказанно. Не рци: како паче бо, еже како. Не испытай: ким сзозом? — паче бо образа Божественны обрече. Аще бо что приемлем от Божественныхъ и ний о Божестве, не противу мере Божественнаго естества, но противу немощи слыщих, о нем же и ныне, времени зовемъ кратце речем, противу нашей немощи, же Божественнаа писания сказують, сие глаголюще: Бог убо присно, и есть, и будет, че же присно есть, ни начала, ни конечи. Бог Отецъ, Бог Сын, Бог Святыи Триличен, Трисъставен, Трисвят, Триприсъщен, Трисъдетелен, Трипросветлен, Триестествен, Трисолнечен, Тривладычен, спланен, Трисветен, — Едино Божество в Сьставкх, Едино Существо в Трехъ собьсахъ, Едино Естество в Трехъ Лецехъ. Егда же слыши Три Лица и Три Сьставы, не мни, быти боги, — Отца и Сына и Святогоха, — Единого паче Бога, Святую Троицу проповедей» (Kazakova N. A. and Lurie Y. "Heretical Movements...", pp. 346-347).

St. Iosif also gave an ontological interpretation of the Icon of the Holy Trinity by St. Andrei Rublyov.

«Рцем же убо прочее и о сем, како Писание глаголющу, яко в подобии человека явися тогда Аврааму Святаа Троица, свята же и Божественнии отци (здесь, несомненно, в первую очередь имеется в виду преподобный Андрей Рублев) предаша нам писание святыхъ иконх в Божественном и Царьскомъ Ангельскомъ подобии? Того ради убо тако предаша, яко хотяша множайшую честь и славу приложити Божественнымъ огнемъ изображениемъ. Еже бо на престоле седете, показавши Сих Царское, и Господьственное, и Владычество. А еже в венци имети и обкружити обчертьениемъ на священообразныхъ глголющихъ образъ носить всехъ виновнаго мира, яко же бо кругъ ни начала, ниже конца не иметъ, сие и Бог безначален и безконечен. А крестъ имеютъ, да покажутъ Сих Гореное и самодвижное, и възводителное, и неслышимое, и къ земнымъ непричастное. Скипетры же имутъ в рукахъ, да покажутъ Сих действительное и самовластное, и сильное. Се убо являютъ Божественное подобие, Царское и Ангельское. Вся бо, елико о Бозе глаголются или писаны, не противу силе и величеству Божию, но противу немощи слышащихъ, или противу неумованию, яко же речеся. Сподобивши ея таковымъ зрениемъ, не пытаху опасно таинство, но с страхомъ и трепетомъ верующе.

И мы убо веруемъ и исповедаемъ языкомъ сердцемъ, умомъ же и словомъ, яко в ис

в том виде Святую, и Единосущную, и Неизменную, и Всемогущую Троицу, и на священных иконах пишем, и поклоняемся Божественному оному и пречистому подобию, Иже Естеством неопisanому, и неизреченному, и непостижимому. И милосердия ради и милости немощная, отцем же и пророком, патриархам же и царем в сенех и образах по вместе сему тем являшеся. И яко же тогда являшеся, так и ныне сподобиси нами вообразитися и писатися на всесвятных иконах. И ради таковаго изображения, Три святая песнь Трисвята, и Единосущней, и Животворящей Троицы земли приносится, желанием бесчисленным любовью безмерною и Духом всыхощающе к первообразному оному и непостижимому подобию и от вешнаго сего зрака възлестъ умъ нашъ и мысль к Божественному жемию и любви. Ине вещь чужде, но вид и красота их: понеже почестъ иконнаа на первообразное переходит. И не токмо ныне являемъ и просвещаемъ Духом Святым ради, но и в будущемъ вещь мзду веку же и неизреченную приемем, егда телеса святыхъ паче солнечныхъ светлости просвещены, иже ради въображания иконнаго людемъ целуютъ и почитаютъ Единое Существо Божества в Трехъ образныхъ Съставахъ, мощи пречистому оному Божественному подобию Святыя и Живоначальныя Троица, с Цемъ Сыну и Пресвятому Духу, Богу наше благодарение възсылающе, Ему же слава, держава, и честь, и поклонение, и велеление еже всехъ векъ и ныне, и присно, и века векомъ. Аминь». (Kazakova N. A. and Lurie Ga. S. "Icological Movements" pp. 372-373). It was this distinct, patriotic interpretation that underlay the definition by the 1551 Local Council of the Hundred Chapters of the canonical painting of the icon of the Holy Trinity.

In defining its attitude toward the school of Andrei Rublyov, the Council even used the word "famous", with which St. Iosif of Volokolamsk characterized Sts. Daniil Cherny and Andrei Rublyov in the "Accounts of the Holy Fathers".

If the definition of the Council of the Hundred Chapters is examined carefully, it becomes clear that the Church Fathers revealed the apocryphic tradition and concept of the mystery of the Triune Life behind the seemingly frequent question of the painting of the icon. «У Святой Троицы пишутъ перекрестье ови у Средняго, а иные у всехъ Трехъ, а в старыхъ писмахъ и греческихъ подписываютъ «Святая Троица» а перекрестья не пишутъ ни у Единого. А ныне подписываютъ у Средняго «Иисусъ Христосъ» а «Святая Троица». По томъ разсудити отъ божественныхъ правилъ, како ныне то писати? И о томъ ответъ. Писати живописцемъ иконы древнихъ образовъ, како греческие живописцы писали и какъ писалъ Андрей Рублевъ и прочие пресловущи живописцы и подписывати «Святая Троица», а отъ своего замышления чтожъ претворяти? Tsarskia voprosny sobornia vety o mnogorazlichnykh tserkovnykh chinekh v o glav [The Tsar's Questions and the Council's replies on the Various Church Ranks. Council of the Hundred Chapters]

Published by N. Subbotini—further "Council of the Hundred Chapters", Moscow, 1890, p. 168. So see: [Andrei Rublyov and His Age]. Moscow, 1971, p. 120).

The Icon of the Holy Trinity by St. Andrei Rublyov was equated by the council's definition to the Divine Rule, and he himself—to the holy fathers.

It is not surprising in this regard that precisely in the "Book of the Tsars' Lineage", an official document of the Russian state compiled under the sole direction of the Metropolitan of Moscow, Sts. Daniil and Andrei are referred to as divinely inspired masters. Andrei Rublyov i ego epokha [Andrei Rublyov and His Epoch]. Moscow, 1971, p. 107).

As to the council definition, it should also be noted that it indicated that measure in theology which human reason, after crossing it, invariably begins to insist on one of its frequent opinions. The icon of the Holy Trinity by St. Andrei Rublyov was defined by the measure, the bounds, the canon of Divine Wisdom.

The following fact also merits attention. In Chapter 43 of the Council of the Hundred Chapters ("On Icon-Painters and Holy Icons") the council fathers set forth the requirements of an icon-painter: he must be humble, meek, pious, loving silence and prayer, preserving spiritual and bodily cleanliness, and self-controlled; he must observe the fasts. Bishops must be more solicitous towards icon-painters, more than to ordinary people and look after their spiritual growth, because God does not give such gifts to everyone. An experienced icon-painter must accept students and pass on to them the talent that God endowed him with, otherwise the icon-painter will be condemned to everlasting torment. «Аще кто отъ техъ живописцевъ угнетъ талантъ скривати, еже еси далъ Богъ и ученикомъ по существу того не отдастъ, таковой осужденъ будетъ отъ Бога съсокрившимъ талантъ въ муку вечную» ("Council of the Hundred Chapters", Moscow, 1890, p. 209).

Who was the model of the holy icon-painter? Who were those masters, pupil and teacher, whose spiritual and professional relations were so elevated that they were held up as an example? There is no doubt that the type of the holy icon-painter was copied from friends of the associates Daniil Cherny and Andrei Rublyov. The fact that esteem for Andrei and Daniil came from far and wide is evidenced by many sources of subsequent times: illuminated lists of the life of St. Sergiy (State Lenin Library 8663-16th century; 34.3.4—17th century), in the miniatures of which Sts. Andrei and Daniil are depicted with halos around their heads the lists "Books... about Russian Saints" widespread in the 17th-18th centuries, in which the monks, icon-painters, were enumerated among the saints of the city of Moscow (M. Tolstoi. Kniga glagolemayaya opisaniye o Rossiiskikh svyatykh [A book entitled "A Description of Russian Saints". Moscow, 1887, p. 71); and the lists Skazaniya o svyatykh ikonopistsakh (Accounts of Holy Icon-Painters), which were part of the authoritative "Iconographic Originals" of the 18th-19th centuries. In the "Accounts of Holy Icon-Painters" much attention was given to the spiritual union between Sts. Andrei and Daniil and the Radonezh cloister and the way they embodied the spiritual experience of St. Sergiy in their icons. In the 14th century... dogma (concerning the Holy Trinity) became for various reasons an object of the special atten-

tion of the Universal Church, and received a precise oral formulation. The one who carried out this work, who crowned the mediaeval period was the "venerator of the Holy Trinity"—St. Sergiy of Radonezh. He attained the azure heavens, the unfainted, unwordly world, flowing to the depths of eternal, complete Love, as an object of contemplation and a commandment to be fulfilled throughout life, as the basis for ecclesiastical, personal, government, and public construction. He saw the image of this Love placed in the canonical forms of the Mamre Epiphany. This experience of his—new experience, a new vision of the spiritual world—was perceived by St. Andrei Rublyov himself, who was guided by St. Nikon. In this fashion he painted the Icon of the Trinity, "in praise of Father Sergiy" (Father Pavel Florensky. *The Iconostasis. Theological Studies*. No. 9. Moscow, 1972, p. 108).

The text "Accounts of the Holy Icon-Painters" is known on the various lists compiled in one publication by V. D. Kuzmina. «Преподобный отец Андрей Радонежский, иконописец, прозванием Рубль, многия святыя иконы писал, все чудотворныя. Яко же пишет о нем в Стоглаве святого чудного Макария митрополита, что с его письма писати иконы, а не своим умыслом. А преже живяше в послушании у преподобного отца Никона Радонежского. Он повеле при себе образ написати Святые Троицы в похвалу отцу своему святому Сергию Чудотворцу...

Преподобный отец Даниил, спостник его, иконописец, зовомый Черный с ним святыя иконы чудесныя написаша, везде неразлучно с ним. И zde при смерти приидоша к Москве в обитель Спасскую и преподобных отец Андроника и Саввы, и написаша церковь стеном письмом и иконы призыванием игумена Александра, ученика Андроника святого и сами сподобившася ту почити о Господе, яко же пишет о них в Житии святого Никона» (Андрей Рублев и его эпоха. М., 1971, с. 120-121). (Andrei Rublyov i ego epokha [Andrei Rublyov and His Epoch]. Moscow, 1971, pp. 120-121).

That Sts. Andrei and Daniil embraced the spiritual legacy of St. Sergiy of Radonezh was also attested to in the Menologion of the Trinity-St. Sergiy Monastery which were compiled in the mid-17th century based on the rough drafts of the cellarer, Starets Simon Azaryin. After a monthly list of feastdays which are celebrated in Russia in addition to the Greek statutes, the compiler of the Menologion, who undoubtedly knew who was revered and how in his cloister, wrote: «Мнози и ины в Русском царстве свидетелство имут от святого писания и ведомы бяше и почитаемы от человек, и благодать от Бога, праведного ради своего жития, восприяху, а дни в месяцах им не написана быша, ажкоже еси сии Преподобного Сергия ученицы, свидетелствованы быша в житии его и в прочих повестех... Преподобные иконописцы, иже церковь Святых Троицы подписаша, а потом в Андрониевом монастыре церковь подписана и проведеша от Бога конец своему житию к Богу отыдоша, имена же их, инок Данило, Инок Андрей». (Archimandrite Leonid. *Svedenie o slavyanskikh rukopisyakh, postupavshikh iz knigokhranilishcha Svyatoi Troitskoi Lavry v biblioteki Troitskoi dukhovnoi seminarii v 1747 go-*

du [Data on the Slavonic manuscripts sent to the book repository of the Holy Trinity Monastery of St. Sergiy to the library of the Theological Seminary in 1747]. First edition. Moscow, 1887, pp. 148-9). The discovery by N. Baranovsky in 1948 in the Miller portfolios a copy of the tombstone of the saints—icon-painters (Report of 1948) and by V. G. Bryusov in 1969 of a special note on the place of burial (Questions of History, 1969; No. 1, pp. 35-48) provides additional material for reflection on the possible reason why the veneration of holy monks which had been established in the mid-16th century was literally trampled upon the place of their interment in the early 17th century. However, even in the early 20th century the feast day of St. Andrei Rublyov was known on July 4, the name day of St. Andrei of Crete on the eve of the feast day of the finding of holy relics of St. Sergiy of Radonezh (Readings in the History and Russian Antiquity Society Book 207, fourth edition, pp. 57-62). Despite recent reproductions of the Icon of the Holy Trinity by St. Andrei Rublyov, it has remained for the believer the essence of spiritual life. This belief was justified, when the beneficial power of the icon was manifested by Divine Providence to the whole world. Among the numerous witnesses the miracle-working icons of saints monks Andrei and Daniil are the most reliable witnesses of their sanctity.—Ed.

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"A true warrior of Christ our God, righteous and holy, thou didst work with zeal, enduring the suffering and sorrows of earthly life. An example to thy disciples, the Holy Spirit rejoiced in thee, illumining thee with the radiance of His presence. O thou, who in the Holy Spirit's power hast boldness to approach the Holy Trinity, remember thy flock gathered by thee in wisdom, and, according to thy promise, forget not thy children, O Holy Father Sergiy" (Troparion to St. Sergiy of Radonezh. From "A Manual of Eastern Orthodox Prayers", London.)

STARETS ARSENIY

In connection with the 900th anniversary of the Russian Monastery on Holy Mount Athos, the Russian edition of *The Journal of the Moscow Patriarchate* for 1980 has published, in its issues Nos. 8, 9 and 10, a detailed biography (by Hieromonk Ilian of the Holy Mount) of Hieroschemamonk Arseniy, its starets-confessor (1775-1846), who is considered the father of the renewed (in the last century) Russian monasticism on Holy Mount Athos.

The biography of Hieroschemamonk Arseniy was recorded from an account of his life provided by his spiritual son Hegumen Parfeniy († 1868). For the English edition we have summarized the biography of Starets Arseniy.

* * *

Hieromonk Arseniy was born into an Orthodox family in Balakhna, Nizhni Novgorod Gubernia. At Baptism in infancy, he was named Aleksiy. He learned to read and write when he was in his teens. It pleased the Lord to guide the young mind to reading the Holy Scriptures and the patristic works. The youth made good progress in these labours which helped him to become aware of the vanity of this world and not to be seduced by its temptations.

In the 20th year of his life, Aleksiy left his home and his parents and went wandering, a pilgrim for God's sake, from one Russian monastery to another.

He acquired a companion named Nikita. In Moldavia they visited all the local monasteries and sketes. In the Balashevsky skete they found themselves a spiritual father and pastor to whom they entrusted their souls. After some time, their spiritual father professed them, giving to Aleksiy the name of Avel and to his companion—the name of Nikandr. Soon after Avel was ordained hieromonk, and with the unanimous consent of the brethren of the skete, he was made their confessor.

After a while, Avel and Nikandr had a revelation from God commanding them to go to Holy Mount Athos and remain there for the rest of their lives. They

told one another of the revelation and began preparations for the road.... They left all their possessions to the brethren, taking with them only some money for the journey and books.

They travelled to Galati, where they boarded a ship to Constantinople. There they saw suffering, weeping and bloodshed. They spent a hard winter in Constantinople. In spring they left the city with a Greek and proceeded on foot to Holy Mount Athos.... It took them more than a month to get there. And what did they see when they arrived? The dwellings of monks were deserted, their orchards grown wild, the forest encroaching. The monasteries were locked up; as for the monks, some had fled, some hid themselves in the impenetrable forests and the mountains, and some had locked themselves in.

The two fathers went to the Iviron Monastery, to the miraculous Icon of the Heavenly Queen, the Gatekeeper of Athos.... They found a cell in the skete and settled there. They planted vegetables and made spoons, but no one bought their goods. In this way they lived through the hard times which lasted for more than four years. God alone knows what they lived on during that time; they never spoke of this to themselves; but bread was very difficult to get in those days.

It was at that time that they acquired great spiritual wealth: through prayers and endurance they bloomed in spirit, achieved maturity and bore fruit. For this the Lord rewarded them with the Gifts of the Holy Spirit, giving them the strength to defeat the Devil—the ancient Enemy of mankind—and triumph over the lusts of the spirit of the flesh, and finally reach the quiet haven—the refuge of spiritual peace and silence, the union of the mind with God.

When peace returned after the time of trouble and grief, the monks began to come back to Mount Athos. Arseniy revived and again became a place of constant pilgrimage for Orthodox

Christians. Various monastery crafts and trades were resumed.

Soon after, the two fathers took the vows of the Great Schema. Father Avel, a confessor, was named Arseniy and received the schema from the famous Russian Athonite ascetic, Schemamonk Arseniy. Father Nikandr was named Nikolai and received the schema from Father Arseniy. From that time they lived as starets and disciple in the Skete of the Holy Prophet St. John the Forerunner and Baptist of Our Lord where they remained for 10 years. Later they moved to a secluded cell dedicated to St. John Chrysostom and located on a hill in an almost inaccessible wilderness, but within an hour's walk from the skete and the Iveron Monastery. It was there that they began living according to the hermitic rule.

Father Nikolai lived on the Holy Mount for 19 years and Father Arseniy for 24, and in all this time they never took fish or cheese, wine or oil, their food consisted of rusks soaked in water and pickled eggplants sprinkled with red pepper.... They ate only once a day after 2 p.m. and took no food on Wednesdays and Fridays. Their rule in life was as follows: after the meal until dispersers they went into their cells and did spiritual works. They conducted dispersers according to the Rule, reading their prayers always attentively and with tears, without haste and in a subdued and meek manner. This was followed by Compline with the Canon to the Most Holy Mother of God and then they read the prayers before going to sleep. They spent their nights saying prayers and in prostrations. If they could not keep awake, they slept in a

sitting position, but not for more than an hour.... At midnight they went to the church for common prayers and there read the Midnight Office after which they conducted Matins according to the Rule with the reading of the Canon and Akathistos to the Most Holy Mother of God. After the service they observed silence until daybreak, when they began working on handicrafts. They abstained from speaking to each other except when urgently necessary; they observed silence most of the time preserving the tranquillity of the heart and constantly reciting the Jesus Prayer.

Starets Arseniy supported and enlightened all the Russian brethren on Athos, and not only them, but also the Greeks, Bulgarians and Moldavians. The Greeks called him *megala gerontos Arsenios*, which means "the great Starets Arseniy". But what is the use of piling words upon words? It would take a big book to describe in detail all his feats and virtues.

The teaching and admonitions of Father Arseniy accorded fully with the exhortations of the Holy Fathers. He taught everyone to live according to God's Will and in keeping with the advice of the startsy, and not according to one's own reason and desire. To put the long story short—there is no such starets among the Russians left on Athos, unless another blossom in the future.

Three years after the demise of Father Arseniy his bones were disinterred according to Athonite custom and were found to be as yellow as beeswax and emitting fragrance. Those who were there wept for joy.





DIVINE LITURGY

Preparation of the Christian for Holy Communion



In the Sacrament of the Holy Eucharist we partake of the Most Pure Body of our Lord God and Saviour, Jesus Christ, and of His Most Holy Blood under the guise of Bread and Wine.

The believer and participant in the Sacrament of the Divine Eucharist communicates in the Body and Blood of the God-Man Jesus Christ and through this he is mystically united with Him. This belief the Church expresses precisely and fully by the very word "Communion" (Gk. *koinonia*—communion), as the Sacrament is called. The Holy Sacrament of Divine Love—the Holy and Divine Communion—is the communion, the union, of God with man, by which man attains his deification¹. In the Sacrament of the Holy Communion the words of Christ the Saviour are realized: *He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him* (Jn. 6. 56).

A Christian must prepare himself in order to receive worthily the Holy Sacrament. He is sanctified, illumined, and deified when he comes to Holy Communion spiritually duly disposed—with an awareness of the sanctity and majesty of the Sacrament; with a desire to participate in it; with an awareness of his unworthiness; with reverence and thanksgiving to God for the salvation accomplished by Him in Christ Jesus and for the Sacrament being administered.

To any who come to Communion for the sake of form, the rite, doing so only by custom or any other reason having nothing to do with the essence of the Sacrament the words of St. Paul are pertinent: *Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body* (1 Cor. 11. 27-29).

Preparation for Holy Communion demands fasting for several days, to get ready both in body and spirit. The body must abstain, that

is to say, physical cleanliness and limit amount of food. Fasting is necessary for spiritual life of man. Christ the Saviour fasted for forty days before beginning His mission on earth. Recalling our Lord's words: *The Son of Man will come, when the bridegroom shall be taken away from them, and then shall they fast* (Mt. 5. 35), all the Apostles fasted. All the righteous men and ascetics of the Christian Church practiced acts of fasting.

"Thou hast been an example in prayer, vigilance and fasting to thy disciples...", it says in the Troparion to St. Sergiy the Hegumen of Radonezh. "As an adornment of fasters a beauty for monks...", the Holy Church glorifies St. Iosif of Volokolamsk the Miracle Worker. Fasting cleanses the spiritual essence of man and helps him to perceive the spiritual world. That is why a Christian observes all the fasts appointed by the Orthodox Church. If a Christian goes to Holy Communion at any time he must fast two or three days beforehand².

During fasts all animal foods are excluded: meat, milk, eggs and, when the fast is especially strict, fish. Bread, vegetables and fruits are eaten moderately. The mind should not be distracted by outside interests and problems of life. In the days of preparation for Holy Communion a Christian should intensify his prayer, as the Apostle teaches us: *Pray without ceasing* (1 Thess. 5. 17).

During fasts, prayers at home should be performed conscientiously and all the services in church should be attended, if circumstances permit. On the day of Holy Communion, after attending the evening service, a Christian must read at home apart from the prayers before going to sleep: the canons to the Saviour (to Jesus Christ); the "Sweet or "The Penitential"; to the Mother of God (prayers to the "Hodegetria"—the Guide); the canon to Her in the Octoechos (Troparion to Compline); to the Guardian Angel and the Holy Spirit; the canon of the day (Sunday evening—to the Holy Heavenly Host; Monday evening—to St. John the Baptist; Tuesday evening—to the Most Holy Cross; Wednesday evening—to St. Nicholas and the Holy Apostles; Thursday evening

Holy Cross; Friday evening—the Akathistos to the Mother of God and the canon to all the saints and the canon for the repose of the souls of the dead). Also read is the canon for Holy Communion, and if so desired, the Akathistos to Jesus Most Sweet. After midnight no food must be taken, neither any drink, because, according to the earliest and most revered tradition, Holy Communion must be received after complete and thorough fasting. In the morning of the Communion day, the morning prayers are read and the Order for Holy Communion, except the canon read on the eve³. All the canons are found in the Order of Holy Communion, in the Manual on the Preparation for Holy Communion, Book of Canons, and Prayerbooks.

Before communicating, according to Early Church tradition, one must go to Confession first. Cause: “before receiving the Holy Gifts one must enter within and search one’s soul, see if there are any sins; if there are, one must

cleanse one’s self through Confession and receive Absolution of one’s sins in the name of the Church⁴. A person should not feel either enmity or anger towards anyone, for they are hindrances to the partaking of the Holy Gifts, destroying the purity of the soul achieved by fasting and prayer. “If thou wishest to partake of the Body of Christ preserve thyself, keep thy heart free of anger and hatred”⁵.

NOTES

¹ “The Mystery of Thanksgiving”. **Theological Studies**, No. 21, Moscow 1980, p. 140.

² The fast is curtailed or completely omitted, with the blessing of the priest, for those who cannot fast for reasons of health. Other obediences are placed upon them instead of fasting.

³ **Orthodox Prayerbook**. Moscow, 1970, p. 185.

⁴ Innokentiy, Metropolitan of Moscow. “Instructions to Those Who Fast”. Moscow, 1888, p. 43.

⁵ Abba Isaiah. “Spiritual and Moral Sermons”. Moscow 1905, p. 18.

Father **VLADIMIR RIGIN**



Receive ye the Body of Christ: taste ye of the Fountain of Immortal Life". His Eminence Metropolitan Yuvenaliy administering the Holy Communion during Divine Liturgy

FOR THE MILLENNIUM OF THE RUSSIAN CHURCH

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Publishing Department of the Moscow Patriarchate has started the publication of a new series of service books of the annual cycle—"The Liturgical Menaia". In September 1979, the September Menaion came off the press (800 pp. with 25 colour insets). In July 1980, the October Menaion (839 pp. with 24 insets—double faced, colour and black-white prints of icons, frescoes, engravings, as well as a supplement with references).

The menaia contain, in conformity with the menologion, all the existing services to the saints of the Russian and other Local Orthodox Churches. They embody the ideas of many generations of Russians who strove to convey in one form or another the manuscript descriptions of the primordial Russian traditions of their saints which constitute the incorruptible structure of the Church.

Until now the menaia contained principally the services that conformed to the Greek Church Rule, as practised by the Greek Church. Furthermore, only some services to the saints of the Russian Church were included in the Liturgical Menaia and in the so-called Supplementary Menaia. Whereas, in every century and in almost all the dioceses manuscript menaia were produced with services to Russian saints only or whole collections of services to the saints of the Russian Church, not to mention the magnificent manuscript services to individual saints; from the 18th century there were separate publications of services to Russian saints.

The Liturgical Calendar Commission under the Holy Synod of the Russian Orthodox Church (1953-1958), instructed by His Holiness Patriarch Aleksiy, carried out the desire of the Liturgical Section of the 1917-1918 Local Council and considered the need to join the services to Russian saints with the services to the saints of the Local Orthodox Churches without breaking the Rule of the entire Eastern Church but at the same time taking into consideration the liturgical practice and rich hagiology of the Russian Church.

The chairman of the commission, Bishop Afanasiy Sakharov, a member of the 1917-1918 Local Council, resolved this complex liturgical ques-

tion and his decision was included in the Liturgical Instructions for 1957 and 1958. He edited the texts of all the menaia to help controversies to understand better the Church Slavonic linguistic forms. He also worked a great deal on collecting individual services that had not been published.

The Publishing Department of the Moscow Patriarchate took into consideration the suggestions of Bishop Afanasiy, however, it was impossible to accept all his corrections in the redacted texts because textual analysis revealed that the Russianified forms proposed by him were incompatible with the Slavonic. Moreover, the corrections suggested did not harmonize with notated texts in the extant publications of the menaia.

In order to reveal the primordial musical tradition of the Russian Church, work has commenced on the study of notated manuscript services to Russian saints throughout history. Original musical materials have been collected to complete the commenced series of liturgical monuments. Their publication will be of importance not only for hymnography, but for Church history as well.

Search for hagiographical material, having great scientific value, is also proceeding. In the September Menaion—under the date after the Synaxarion, and in the October Menaion—in the supplement (for technical reasons not included in the body of the book) there are hagiographical references. Included are contours of the best icons of the saints. The contours can be used by modern icon-painters in restoration work as well as in painting new icons.

The present edition of liturgical monuments and hagiographical sources of the Russian Church is an important scientifico-theological contribution to the theological literature of the Russian Orthodox Church. The edition is dedicated to the millennium of the Baptism of Rus.

Hegumen INNOKE

VECHNA PRIZNATELNOST k'm Bratiata-Osvoboditely. 1878-1978 (Everlasting Gratitude to Our Brothers-Liberators)

Sermons, Articles and Materials
Sofia 1978, 188 pp.

In commemoration of the 100th anniversary of Bulgaria's liberation from the Ottoman yoke, the Synodal Publishing House in Sofia issued

ection of articles, sermons and materials edited by Prof. T. Sabev. This collection introduces the reader the history of the Russo-Bulgarian relations and the heroic struggle of the Bulgarian people and their Russian brothers for liberation. As is clear from the title of the book the whole volume is imbued with the same idea and the same feeling, the feeling of gratitude of the Bulgarians to the Russian people and the Russian Orthodox Church for everything that had been done to liberate their long-suffering native land.

The book can be divided into two sections. The first section covers the celebrations of the anniversary and the stay in Bulgaria of the Russian Orthodox Church delegation headed by His Holiness Patriarch Pimen of Moscow and All Russia. It contains the sermons delivered by His Holiness Patriarch Pimen and by His Holiness Patriarch Maksim of Bulgaria on October 19, 1977, during Divine Liturgy in the Patriarchal Cathedral—the memorial church dedicated to St. Aleksandr Nevsky in Sofia. The book also includes the interviews given by His Holiness Patriarch Pimen to Bulgarian correspondents and the articles and speeches of the hierarchs and clergymen of the Bulgarian Church as well as those of the representatives of the government-institutions of Bulgaria.

The article by Prof. T. Sabev and Kh. Khristov about the Russo-Bulgarian ties in public life and the theological and cultural fields since the previous millennium and up to our times, opens the historical part of the publication. This article is followed by two papers delivered at the round meeting on March 7, 1978, held on the occasion of the jubilee at the Theological Academy of Sofia: "Rila Monastery and Russia" by schimandrite Nestor (it tells of the ties between the Russian Church and the Rila Monastery) and "The Attitude of the Religious and Cultured People in Bulgaria Towards the Liberation Struggle of the Bulgarians Against the Ottoman Yoke" by Docent N. Medvedev of the Leningrad Theological Academy.

The article written by S. Valchanov and V. Baldzhiev tells the reader about the activities of the Primates of the Bulgarian Orthodox Church of the new period—His Holiness Patriarch Kirill (†1971) and His Holiness Patriarch Maksim in promoting and strengthening traditional fraternal ties between the Russian and Bulgarian Churches and between the peoples of the USSR and Bulgaria.

Among other historical and theological articles the book contains the manifesto of April 12, 1877, the Declaration of War to Turkey by Russia. There are brief résumés in Russian, English

and French. The illustrations are placed at the end of the book. The plates show the participants in the jubilee ecclesiastical celebrations as well as the guests at the festal services and visiting the monasteries and historical monuments of Bulgaria.

I. P.

Charalambos K. Papastathis LEGISLATIVE ASPECTS OF THE MISSION OF STS. CYRIL AND METHODIUS IN GREAT MORAVIA

Thessalonica, 1978, 142 pp. [in Greek]

It has been long recognized in international bibliography that the oldest extant legal texts in the Old Slavonic language are the Nomocanon of St. Methodius, the abbreviated version of *Zakon sudny lyudem* (The Law for People) and the *Anonizmus Homily* (Discourse) from the Codex Clozianus.

Thanks to the works by H. F. Schmid it has been commonly accepted that the Nomocanon was compiled in Great Moravia and represents a fragmentary, but exact translation of the Byzantine Nomocanon of John Scholasticus.

As for *Zakon sudny lyudem* there are different views concerning its origin and its author. Some scholars maintain that it originated in Bulgaria at the time of Tsar Boris or Tsar Simeon. Other studies, such as the works by H. F. Schmid and S. V. Troitsky, trace the origins of this document to Pannovia, Moravia and Macedonia. Z. Vašica was the first to trace the origin of the document to Great Moravia. By means of linguistic analysis he identified it as part of the mission of Sts. Cyril and Methodius in Great Moravia. This author also attributes the compilation of this document to St. Cyril (Constantine), the man who created the Slavonic alphabet.

The works of the Slavists, A. Vaillant and Fr. Grivec, give a philological analysis of the Codex Clozianus. Both scholars, each in his own way, arrive at one and the same conclusion: the document was produced by Methodius in Great Moravia. Z. Vašica agrees with both authors and collates all the three documents on the basis of their philological analysis. He names St. Methodius as the author of the Nomocanon and the Codex Clozianus and St. Cyril (Constantine) as the author of *Zakon sudny lyudem*.

The book by Charalambos K. Papastathis, published by the Greek Society of Slavonic Studies, considers the above mentioned texts from the legal and historical points of view. The Codex is used as the key for solving the various problems involved. The philological analysis of these texts was not the main objective of the author, who concentrates on their legal and historical aspects.

Chapter I (pp. 15-26) offers a brief description of the Codex Clozianus and its context. It also lists its different editions and translations. The author also points to certain peculiarities

of the document, including the fact that it is addressed to the prince, the local judges and people who had just been converted to Christianity and who were still guided by pagan legal norms.

Chapter II (pp. 27-36) contains an analysis of certain legal norms contained in the Codex Clozianus (abolition of pagan customs; marriage forbidden on grounds of spiritual relationship; monogamy; marital infidelity; dissolution of marriage).

In Chapter III (pp. 37-42) the author considers the original nature of the document under review. In doing this he draws on works by V. Kopitar, V. Vondrák, Fr. Grivec, A. Vaillant and Ž. Vašica.

Chapter IV (pp. 33-66) considers various conclusions resulting from the studies of the Nomocanon and *Zakon sudny lyudem*. Concerning the former the author refers to the *Lives* of Sts. Cyril (Constantine) and Methodius. He comes to the conclusion that the activities of these enlighteners of the Slavs in Great Moravia took place outside the conflict between the representatives of the Eastern and Western Church traditions. The author also offers a more exact date of origin of the Nomocanon, which, in his view is not 880, but the year 883.

Chapter V (pp. 67-86) compares the rules contained in the Nomocanon and in *Zakon sudny lyudem* with those of the Codex Clozianus. On the strength of his historical analysis the author comes to the conclusion that all the three texts consider different problems either in a similar way, or augment each other with respect to their legal content. The author analyzes the canonical prohibitions contained in *Zakon sudny lyudem* and provides their historical description. He also examines the problem of borrowing by the Slavonic world of

the system of canonical punishments of the Western Church.

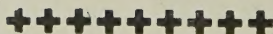
Chapter VI (pp. 87-96) attempts to trace sources of all the three documents. While accepting the view that the Nomocanon is an abbreviated but exact translation of the Nomocanon of John Scholasticus, the author, however, questions the text of *Responsa Nicolae ad consulta Bulgarorum* as being the source of the *Zakon sudny lyudem* saying that its real source is the Byzantine *Ecloga*. The author also suggests that the author of the Codex Clozianus was also the translator of the text *Collatio legum mosaicarum et manarum*.

Due to the fact that the three documents under review are either identical in their meaning or augment each other the author devotes Chapter VII of his book (pp. 97-112) to a comparative analysis of the *Lives* of Sts. Cyril (Constantine) and St. Methodius. He does this bearing in mind the indisputable fact that the Nomocanon is the work of Methodius. This comparison of the two *Lives* with the Codex Clozianus demonstrates a direct connection between events which are implied in the Codex Clozianus and the activities of the mission of Sts. Cyril and Methodius in Great Moravia. The author draws the same conclusion from his comparison of the *Zakon sudny lyudem* with both of the *Lives*. Also in this chapter the author provides arguments refuting the Bulgarian origin of the *Zakon sudny lyudem*. Similar arguments are offered to refute the view of S. V. Troitsky who believed that the origin of *Zakon sudny lyudem* should be traced to Macedonia.

The book is accompanied by bibliographical references pertaining to its subject in German, Russian and other languages. It also contains a brief summary.

The journal is published monthly in Russian and English. Price \$ 1. Annual subscription \$ 12.

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(From the Order of Panikhida)

